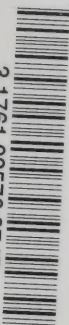


SYNTAX OF
CLASSICAL GREEK

BASIL LANNEAU GILDERSLEEVE

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SYNTAX OF CLASSICAL GREEK

FROM HOMER TO DEMOSTHENES

FIRST PART

THE SYNTAX OF THE SIMPLE SENTENCE
EMBRACING THE DOCTRINE OF
THE MOODS AND TENSES

BY

BASIL LANNEAU GILDERSLEEVE

WITH THE CO-OPERATION OF

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Greek Syntax.

W. P. I

10/11/11

PREFACE

IN compliance with the wishes of many of my former pupils, I have determined to publish my Greek Syntax in parts. The framework was planned many years ago, and corresponds in its structure to the scheme of my Latin Grammar, the first edition of which was published in 1867. In fact, the Latin Syntax was based on the MS of the Greek. Doubtless the syntactician of to-day will find ample opportunity to criticise the arrangement, but to refashion the book would require more time than the speeding years will allow me to presume on. Nor will I undertake in this place a vindication of the principles that have guided me in my syntactical studies. A word, however, as to the order of the examples may be deemed appropriate. A catena of syntactical usage would be a memorable achievement, and I do not deny that at one time I thought it possible to organize such a work, for which a large staff of helpers would have been needed; but I have learned to renounce this ambitious scheme, and even the present far more modest undertaking would have been impossible unless I had associated with myself a scholar who is acquainted with every detail of my syntactical work, published and unpublished, and who has brought to the task not only a hearty sympathy with my views and methods, but a clearness of judgment and an accuracy in details that have been of great service to me in my own researches. In completing the list of examples, and in filling up the gaps in the presentation, I have availed myself freely of his help, and we have worked side by side in the collection and the scrutiny of the passages cited; and to this pupil, colleague, friend, Professor C. W. E. MILLER, the

completion of the work has been committed, in case the privilege should be denied me of putting the last hand to the labor of many years.

Like myself, Professor MILLER is thoroughly imbued with the conviction that the study of syntax is of the utmost importance for the appreciation of literary form, and we both believe that the presentation of the phenomena under the rubrics of the different departments of literature will be found useful for instruction and even more so for suggestion. Taking the Attic Orators as the standard of conventional Greek, we have worked backward through philosophy and history to tragic, lyric, and epic poetry, comedy being the bridge which spans the syntax of the agora and the syntax of Parnassus. Individual syntax we have not been able to set forth with any fulness, but the different departments have been represented to the best of our ability and judgment. The plan has saved us from giving the usual medley of examples, it has forced us to rely largely on our own collections and to examine the texts for ourselves, and it will enable those who come after us to fill up these outlines with greater ease.

BASIL L. GILDERSLEEVE.

THE JOHNS HOPKINS UNIVERSITY, BALTIMORE,

CONTENTS OF PART I

Simple Sentence, 1-467.

Nominative Case, 3-13. As Subject, 3-4. In Titles, Inscriptions, etc., 5. In Citations, Enumerations, and Indefinite Predications, 6-9. In Suspense, 10. In Exclamations, 11. For the Vocative, 12. In Apposition with Vocative, 13.

Vocative Case, 14-25. ω with Vocative, 15. Position of ω , 16-18. Repetition of ω , 19. Omission of ω , 20. Position of Vocative, 21-23. Vocative in Exclamations, 24. Predicate Vocative, 25.

Forms of the Subject, 26-59. Adjectives used Substantively, 28-39. Masculine and Feminine Adjectives used Substantively, 28-30. $\alpha\acute{\nu}\eta\rho$, $\gamma\upsilon\eta\acute{\eta}$, $\alpha\acute{\nu}\theta\rho\omega\pi\omicron\varsigma$, expressed, 31. Ellipsis of Masculine Substantives, 32. Ellipsis of Feminine Substantives, 33-35. Neuter Adjectives used Substantively, 36. Neuter Plural of Adjectives and Verbals, 37. Ellipsis of Neuter Substantives, 38. Possessive Pronoun or Genitive with Substantivized Adjectives and Participles, 39. $\chi\rho\eta\mu\alpha$ and $\pi\rho\acute{\alpha}\gamma\mu\alpha$ Expressed, 40. Abstract Noun used as a Concrete, 41. Plural of Abstracts used Distributively, 42. The Distributive Singular, 43. Plural of Abstract Nouns used Concretely. Plural of Proper Nouns, 44-46. Divergent Plural Expressions, 47. Plural of Feminine Names of Towns and of Parts of the Human Body, 48-50. Name of Inhabitants as Name of City, 51. Pluralis Maiestatis, 52. Plural of Courtliness and Reserve, 53. First Person Plural for First Person Singular, 54. Gender of the same, 55. Singular in Collective Sense, 56-58. $\epsilon\iota\pi\acute{\epsilon}$, $\phi\acute{\epsilon}\rho\epsilon$, $\acute{\alpha}\gamma\epsilon$, etc., of more than one, 59.

Copula, 60-67. Periphrases with $\gamma\acute{\iota}\gamma\omicron\mu\alpha\iota$, 61. Copula as the Predicate, 62. Forms of $\epsilon\acute{\iota}\nu\alpha\iota$ at head of Sentence, 63. Copulative Verbs, 64. Passive Verbs as Copulative Verbs, 65. $\epsilon\acute{\iota}\nu\alpha\iota$ combined with Copulative Verb, 66. Previous Condition, 67.

Omission of the Subject, 68-82. Personal Pronoun Expressed, 68. Unemphatic $\epsilon\gamma\omega$ and $\sigma\acute{\upsilon}$, 69. Omission of Subject of Third Person, 70. Even when there is a Sudden Change of Subject,

71. Subject contained in Verb, 72. *Θεία ῥήματα*, 73. Divine Agent Expressed, 74-75. Impersonal Verbs, 76. Subject an Infinitive or Sentence, 77. Indefinite Subject to be Supplied from Context, 78. Ellipses of Time, Circumstances, and the like, 79. "One," how expressed, 80-81. Indefinite Subject of the Third Person Plural Omitted, 82.
- Omission of the Copula, 83-86. *ἐστί* and *εἰστί*, 84. Other Forms, 85. In Dependent Clauses, 86.
- Omission of the Verbal Predicate, 87.
- Concord of Predicate, 88-136. Verbal Predicate, 88. Adjective Predicate, 89. Concord when Subject is an Infinitive, or a Sentence, or when the Verb is Impersonal, 90. Agreement of Predicate with Subject of Leading Verb, 91. Predicate Vocative for Nominative, 92. Substantive Predicate, 93. Substantiva Mobilia, 96.
- General Exceptions, 97-118. Neuter Plural with Singular Verb, 97-98. Adjective Predicate of Neuter Plural Subject, 99. Neuter Dual Subject, 100. Plural Accusative Absolute with Singular Participial Predicate, 101. Neuter Plural with Plural Verb, 102. Neuter Plural Subject Comprising Duality with Dual Verb, 103. With Singular, 104. Dual Subject with Plural Predicate, 105-109. Of First Person, 105. Of Second or Third Person, 106. With Plural Participial Attribute, 107. Dual Genitive Absolute with Plural Participle, 108. Dual Subject and Plural Predicate Adjective, 109. Plural Subject and Dual Predicate, 110-114. Plural the Rule, 111. Plural Verb with Dual Participle, 112. Dual Verb with Complementary Plural Predicate Participle, 113. Dual Adjective Predicate with Verb of First Person Plural, 114. Transition from Dual Verb to Plural Verb, or vice versa, in Same Sentence, 115. Dual Number, 116. Plural Subject and Singular Verb, 117-118. *Σχῆμα Πινδαρικόν*, 118.
- Special Exceptions, 119-136. Nouns of Multitude, 120. Organized Number, 121. Agreement in Sense, 122. Periphrastic Subject, 123. Agreement of Copula with Predicate, 124. Agreement of Verb with Appositive, 125. Neuter Adjective as Substantive Predicate, 126. Demonstrative Attracted to Gender of Predicate, 127-128. Demonstrative not Attracted, 129. Difference between *τί* and *τίς* in Predicate, 130-131. *τί* instead of *τίνα*, 132. *τίνα*, 133. Attraction of Superlative Predicate, 134. Superlative Predicate Agreeing with Genitive, 135. Masculine Referring to Indefinite Subject known to be a Woman, 136.
- Forms of the Verbal Predicate, 137-467.
- Voices of the Verb, 137-182.
- Active Voice, 138-144. Transitive and Intransitive Verbs, 139.

Transitive Verbs without Outer Object, 140. Periphrases with γίγνομαι, 141. Transitive Verbs used Intransitively, 142. Infinitive Active apparently as Passive, 143. Causative Active, 144.

Middle Voice, 145-156. Direct Reflexive Middle, 146. Indirect Middle, 147. Active for the Indirect Middle, 148. Reciprocal Middle, 149. Causative Middle, 150. Active and Reflexive, 151. αὐτὸς ἑαυτόν, 152. Middle with Reflexive Forms, 153-154. Middle and Accusative of the Part Affected, 155. Details of Difference between the Active and the Middle, 156.

Passive Voice, 157-178. Instrument, Means, or Cause, 158. Agent, 159-165. Interchange of Instrument and Agent, 166. Permissive Passive, 167. Future Middle in Passive Sense, 168. Aorist Passive for Aorist Middle, 169. Passive of Middle Verbs, 170. Active Serving as Passive, 171-172. Passives of Intransitive Verbs, 173. Passive of Verbs that take Genitive or Dative, 174-175. Impersonal Passive of Verbs Governing an Oblique Case, 176. Deponent Verbs, 177. Passive of Deponents expressed by Periphrasis, 178. Reciprocal Expressions, 179-182. ἀλλήλων, 179. Reciprocal Reflexives, 180. Reciprocal and Reflexive in Contrast, 181. Repetition of Cognates, 182.

Mood Defined, 183.

Tenses of the Verb, 184-360.

Present Tense, 189-204. Specific Present. Universal Present, 189-190. Present Participle combined with Copula, 191. Conative Present. Present of Endeavor, 192-193. Present Anticipating Future. Praesens Propheticum, 194. εἶμι, 195-197. Present in Passionate Questions, 198. Historical Present, 199-200. Annalistic or Note-Book Present, 201. Present of Unity of Time, 202. Perfect of Unity of Time, 203. Present for Perfect, 204.

Imperfect Tense, 205-225. With Adverb of Rapidity, 206. Descriptive Imperfect, 207. Imperfect with Definite Numbers, 208-210. Imperfect and Aorist Interwoven, 211. Interchange of Imperfect and Aorist, 212. Imperfect of Endeavor, 213. The Same combined with Aorist of Attainment, 214. ἔμελλον with Infinitive, 215. Negative Imperfect, 216. Imperfect of Past Impressions, 217-220. In Description of Scenery, 217. Of Points Assumed, 218. Of Former Views, 219. Of Sudden Appreciation of Real State of Affairs. Imperfect for Present, 220. Origin of Modal ἔδει, ἐχρήν, etc., 221. Imper-

- fect of Unity of Time, 222-223. Imperfect apparently used as a Pluperfect, 224. Of ἦκειν and οἴχεσθαι used Aoristically, 225.
- Perfect Tense, 226-234. Perfect of Maintenance of Result, 228. Intensive Perfect, 229-232. Perfect of an Action that is Dated, 233. For Future Perfect, 234. Gnostic Perfect, 257. Periphrastic Perfect, 286-288.
- Pluperfect Tense, 235-237. Of Rapid Relative Completion, 236. As Imperfect, 237.
- Aorist Tense, 238-264. Ingressive, 239-242. Of Actions of Long Duration, Complexive Aorist, 243-244. Of Total Negation, 245-246. Present used in Negation, 247. Aorist for Perfect, 248-252. Translated by Pluperfect, 253-254. Gnostic Aorist, 255. Aorist of Comparison, 256. Gnostic Perfect and Future, 257-258. Empirical Aorist, 259. Aorist in General Descriptions, 260. In Passionate Questions, 261. Where English uses Present, 262. Of the Future, 263. Imperfect, Aorist, and Pluperfect Side by Side, 264.
- Future Tense, 265-278. Modal Nature of, 267. In Deliberative Questions, 268. Imperative Use of, 269. μή and the Future Indicative in Prohibitions, 270. οὐ with Future Indicative in Questions as Imperative, 271. Periphrastic Future with μέλλω, 272-276. μέλλω with Future Infinitive, 273. With Present Infinitive, 274. With Present and Future, 275. With Aorist, 276. μέλλω, *I postpone*, 277-278. With Present, 277. With Aorist, 278. Gnostic Future, 257-258.
- Future Perfect Tense, 279-284. Future Perfect Active, 280. Future Perfect Middle used Passively, 281. Future Perfect in Imperative Sense, 282. As a Future, 283. Periphrastic Future Perfect Middle, 284.
- Periphrastic Tenses, 285-296. Periphrases with Perfect Participle, 286-290. Perfect Participle with εἶην ἄν, 288. Perfect Participle Parallel with an Adjective, 289. As Predicate of Participle of εἶμι, 290. Periphrases with Present Participle, 291-292. Present Participle Parallel with an Adjective, 292. Periphrases with Aorist Participle, 293-295. Aorist Participle with forms of φαίνομαι, 294. With ἔχω, 295. Periphrastic Perfect Participle with ἔχω, 296.
- Epistolary Tenses, 297-298
- Tenses of the Moods, 299-360. Of Imperative, 303. Of Subjunctive, 304. Of Pure Optative, 305. Of Optative with ἄν, 306. Tenses of Optative as Representative of Indicative, 307-312.

Present, 307. Aorist, 308. Perfect, 309. Future, 310. Retention of Imperfect and Pluperfect Indicative in *Oratio Obliqua*, 311. Present Optative representing Imperfect Indicative, 312.

Tenses of the Infinitive, 313-328. Infinitive as a Verbal Noun, 313-326. As Subject, 314-319. As Object, 320-326. Future Infinitive as Object of Verbs of Creation, 326. Infinitive as Representative of Indicative, 327-328. Anarthrous, 327. Articular, 328.

Tenses of the Participle, 329-360. Of Participle as Verbal Adjective, 329-353. Present, 330-338. Of Contemporaneous Action, 330-336. Prior Action, 337. Subsequent Action, 338. Aorist, 339-347. Perfect, 348-353. Of Participle as Representative of the Indicative, 354-360. Present, 355-357. Aorist, 358. Perfect, 359. Future, 360.

Moods, 361-467.

Indicative Mood, 361-368. Expression of Possibility, Power, Obligation, and Necessity, 363-364. *ἔδει, ἐχρήν*, etc., of Present, 364. In Generic Sentences, 365. Non-use of Certain Tenses of Indicative with Temporal Particles, 366. Indicative in Wishes, 367. In other than Simple Sentences, 368.

Subjunctive Mood, 369-387. Name, 370. Theory, 371. Imperative Subjunctive, 372-375. Imperative of First Person, 373-374. Imperative Subjunctive of Second Person, 375. Aorist Subjunctive in Prohibitions, 376-377. Present Subjunctive Third Person as Negative Imperative, 378. Subjunctive Questions, Deliberative Subjunctive, 379-384. First Person, 380. Second Person, 381. Third Person, 382. Substitutes for the Deliberative Subjunctive, 383. *τί πάθω*; 384. Subjunctive in Half-Questions, 385. Homeric Subjunctive, 386. Subjunctive in Dependent Clauses, 387.

Optative Mood, 388-400. In Wishes, 388. Potential Optative, 389. Optative in Questions, 390. Tenses of Pure Optative, 391-393. Imperative Optative, 394. Optative with *εἴθε, εἰ γάρ*, 395. With *εἰ* and *ὥς*, 396. Pure Optative in Relative Sentences, 397. *βουλοίμην ἄν*, 398. Optative in Semi-dependent and in Dependent Clauses, 399. Parallelism of Optative and Infinitive, 400.

Imperative Mood, 401-422. Tenses of Imperative, 402-409. Present, 403. Aorist, 404. Additional Remarks, 405. Perfect Active, 406. Perfect Middle, 407. Perfect Passive, 408-409. Third Person, 408. Second Person, 409. *ἄγε, ἔθι*,

- φέρει**, with Imperative, 410-413. Negative Imperative, 414-419. Difference between Present and Aorist in Prohibitions, 415. Examples of Present, 416. Aorist, 417-418. Third Person, 417. Second Person, 418. Perfect, 419. Equivalents of Imperative, 420. Representatives of Imperative in Oratio Obliqua, 421. Imperative in Dependent and in Interrogative Sentences, 422.
- Particle ἄν**, 423-467. Distinctions in Use of ἄν, 424. Shifting from Definite to Indefinite, 425. **κεν(κε)**, **κα**, 426. Etymology of ἄν.
- Indicative with ἄν, 428-433. Unreal Indicative with ἄν, 429. As Potential of Past, 430. Of Intermittent Action, 431. ἄν with Future Indicative and its Representatives, 432. Non-use of ἄν with Present and Perfect Indicative, 433.
- Optative with ἄν**, 434-450. Potential Optative, 434. Time and Tenses of Potential Optative, 435-440. Present, 436-437. Aorist, 438-439. Perfect, 440. ἄν with Future Optative, 441. Translation of Optative with ἄν, 442. Imperative Use of ἄν with Optative, 443. Combined with Indicative, 444. In Questions, 445. **πῶς ἄν** with Optative to Express Wish, 446. Optative with ἄν in Dependent Discourse, 447. Adherescent ἄν, 448. **ἐάν, ὅταν**, etc., with Optative, 449. Omission of ἄν with Optative. Pure Optative as a Potential, 450.
- Subjunctive with ἄν**, 451-456. As a Form of Independent Statement, 452-455. Omission of ἄν in Subjunctive Dependent Clauses, 456.
- Other Uses of ἄν**, 457-458. ἄν with other Moods, 457. ἄν without a Verb, 458.
- Position of ἄν and κε(ν)**, 459-467. After Verb, 460. With Negatives, 461. With Interrogatives, 462. After Participle, 463. With any Leading Modifier, 464. With Verbs of Saying or Thinking, 465. Rare Position in Relative Subjunctive Sentences, 466. Repetition of ἄν and κε(ν), 467.

GREEK SYNTAX

1. SYNTAX treats of the formation and combination of sentences.

A *sentence* is the expression of thought in words. It is a λόγος.

The necessary parts of the sentence are the *subject* and the *predicate*.

The *predicate* is that which is said of the subject.

The *subject* is that of which the predicate is said.

ἄνθρωπος μαθάνει, PLATO, Soph. 262 C; *Man learns*. ἄνθρωπος is the subject; μαθάνει is the predicate. See also 2, 27, and 68-82.

Sentences are divided into *simple* and *compound*.

A *simple* sentence is one in which the necessary parts of the sentence occur but once, as above, ἄνθρωπος μαθάνει.

For the *compound* sentence, see Index.

SYNTAX OF THE SIMPLE SENTENCE

2. The most simple form of the sentence is the finite verb :

εἰ-μί, *I am* ; δίδω-ς, *thou givest* ; φη-σί, *he says*.

Here the form contains in itself all the necessary elements, the subject being indicated by the ending.

Nominative Case

3. SUBJECT.—The subject of the finite verb is always in the nominative case, or so considered.

Κόνων . . . ἐνίκησε, DIN. I, 75; *Konon gained the victory*.

4. The subject of the infinitive is in the accusative case, or so considered. See *Infinitive*.

ἀδύνατον . . . ἄνθρωπον πάντα καλῶς ποιεῖν, XEN. Cyr. 8, 2, 5; *For a man to do all things well is impossible.*

For the nominative with the infinitive, see Index.

5. NOMINATIVE IN TITLES, INSCRIPTIONS, ETC. — The nominative is used as in English, not only as the subject of the verb, but in titles, inscriptions, and the like, which imply action or character.

Νεφέλαι, *Clouds*; Σφήκες, *Wasps*; Εἰρήνη, *Peace*; Βάτραχοι, *Frogs*; Πλούτος, *Plutus*, etc.

Καλλιστῶ Νικοφίλου Ἀγγελῆθεν, CIA. II, 1682. Προκλείδης Φιλοκλέους Ἀγγελῆθεν, CIA. II, 1686. CIA. II, 1689. 1690. 1691. 1692, etc.

6. NOMINATIVE IN CITATIONS, ENUMERATIONS, AND INDEFINITE PREDICATIONS.—Under the former head more properly belongs also the use of the so-called nominative absolute in the citation of names, in enumerations, and in indefinite predications.

ἀνὴρ δὲ γενόμενος προσεῖλφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν συκοφάντης, AESCHIN. 2, 99; *When he became a man, he received the common surname of scoundrels, i. e. sycophant (informer).*

7. *Nom. in Citations of Names:*

AESCHIN. 2, 99 (see above).

PLATO, Legg. 956 C: διαιτηταὶ δικαστῶν τοῦνομα μᾶλλον πρέπον ἔχοντες. Soph. 218 E: οἷον ἀσπαλιευτής. Theag. 124 D: τίνα γὰρ ἄλλην (sc. ἐπωνυμίαν), . . ., πλὴν γε χρησμοφοί; *Ibid.* 124 E.

XEN. Cyr. 3, 3, 58: παρηγγυαὶ ὁ Κῦρος σύνθημα Ζεὺς σύμμαχος καὶ ἡγεμὼν. Oec. 6, 14: τοὺς ἔχοντας τὸ σεμνὸν ὄνομα τοῦτο τὸ καλὸς τε καὶ αὔθους.

AR. Vesp. 1185: μῦς καὶ γαλῆ μέλλεις λέγειν (so R).

EUR. Tr. 1233 (but Kirchhoff puts a comma after ἱατρός).

SOPH. Ant. 567: ἀλλ' ἦ δὲ μέντοι μὴ λέγ(ε).

8. *Nom. in Enumerations:*

DEM. 23, 207: τὰ δὲ τῆς πόλεως οἰκοδομήματα . . . τοιαῦτα (sc. ὁρᾷ), . . ., προπύλαια ταῦτα, νεώσοικοι, στοαί, Πειραιεύς.

PLATO, Soph. 266 D: τίθημι δύο διχῇ ποιητικῆς εἶδη· θεία μὲν καὶ ἀνθρωπίνῃ κτέ.

AESCHYL. Pers. 33 sqq.: ἄλλους δ' ὁ . . . Νεῖλος ἔπεμψεν· Σουσιस्कάνης, Πηγασταγὼν Αἰγυπτογενῆς, ὃ τε τῆς ἱερᾶς Μέμφιδος ἄρχων κτέ., *And others Nile sent, Susiskanes, etc.*

This use of the nominative abounds in inscriptions:

CIA. I, 37 (= Hicks, No. 47). *Ibid.* 170-3 (= Hicks, No. 50): τάδε παρέδοσαν . . . στέφανος . . . , φιάλαι . . . , κόρη . . . , κοίτη . . . κτέ., κτέ. *Ibid.* 259 (= Hicks, No. 48), etc., etc. See Msth., Gr. d. Att. Inschr.² § 82, 3 d).

9. Nom. in Indefinite Predications:

HOM. Od. I, 51: νῆσος δεινδρήεσσα, θεὰ δ' ἐν δώματα ναίει, *A wooded island, and in it a goddess hath her abode.* Il. 6, 395-6: μεγαλήτορος Ἡετίωνος, Ἡετίων ὃς ἔναιεν. *Ibid.* IO, 437. 547.

For the free and frequent use of this nom. in inscriptions, see Msth.² § 82, 3 a-c.

CIA. II, 809 c, 154-55 (325/324 B.C.): ἀπὸ τῆς τετρήρους Ἀνύσεως, Ἀντιδώρου ἔργον, *From the quadriga Anysis, the work of Antidorus.* So often in the same inscription. *Ibid.* I, 179, 7 sqq. (433 B.C.): παρέδοσαν . . . τρεῖς καὶ δέκα ἡμέραι ἐσεληλυθίας.

10. NOMINATIVE IN SUSPENSE.—The nominative is sometimes left in suspense (*nominativus pendens, anacoluthon*, want of sequence), an equivalent construction being substituted.

διαλεγόμενος αὐτῷ ἔδοξέ μοι, PLATO, Apol. 21 C; *Talking with him it seemed to me.*

ISOC. 4, 107-8: ἔχοντες . . . κερτημένοι . . . κρατοῦντες . . . εἰδότες . . . ὅμως οὐδὲν τούτων ἡμᾶς ἐπῆρε. 12, 118.

ANDOC. I, 16. *Ibid.* 29-30: καὶ γὰρ οἱ λόγοι τῶν κατηγορῶν . . . τούτων οὖν ἐμοὶ τῶν λόγων . . . τί προσήκει; *Ibid.* 95.

PLATO, Apol. 21 C (see above). Crat. 403 A (*bis*). *Ibid.* 404 C: Φερρέφαττα δέ, πολλοὶ μὲν καὶ τοῦτο φοβοῦνται τὸ ὄνομα. *Ibid.* 412 B-C. 419 B.

XEN. An. 2, 5, 41: Πρόξενος δὲ καὶ Μένων . . . πέμψατε αὐτοὺς δεῦρο. Cf. 3, 3, 16. 7, 6, 37. Hiero, 4, 6. Cf. 6, 15.

HDT. I, 134.

EUR. H. F. 185. Phoen. 283-5.

AESCHYL. Cho. 520-1.

HOM. Il. 2, 350-3.

11. NOMINATIVE IN EXCLAMATIONS.—In exclamations, the nominative *characterizes*, the vocative *addresses*, the accusative implies an *object of emotion*, and the genitive the *source or sphere of emotion*.

PLATO, Phaedr. 227 C: ὦ γενναῖος, εἴθε γράψειεν ὥς κτέ.

AR. Ran. 652: ἄνθρωπος ἱερός. Pl. 23: λῆρος, *Stuff and nonsense!*

EUR. Med. 61: ὦ μῶρος, *O foolish woman that she is!*

SOPH. El. 1354. Ph. 254: ὦ πόλλ' ἐγὼ μοχθηρός, ὦ πικρὸς θεοίς. Tr. 1046 sq.

HOM. Od. 20, 194: δύσμορος.

Il. 1, 231: δημοβύρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις, *Folk-devouring king that thou art*, etc. 2, 38: νήπιος. 5, 403: σχέτλιος. *Ibid.* 406: νήπιος. *Ibid.* 787: αἰδώς. 9, 630: σχέτλιος. *Ibid.* 632: νηλής. 13, 95: αἰδώς. 16, 422: *id.* 17, 236: νήπιοι. 22, 86: σχέτλιος.

For the Vocative, see 24.

For the Accusative in Exclamations, see Index.

For the Genitive in Exclamations, see Index.

12. NOMINATIVE FOR THE VOCATIVE.—In the absence of a vocative form, the nominative is used as a vocative. When the vocative exists, the use of the nominative as a vocative has often a perceptible difference of tone. It is graver and more respectful, because it appeals to character, though sometimes metrical considerations come into play. In Homer, the nominative of proper nouns is frequently substituted for the vocative because of certain irregularities of metre.

ἐγὼ . . . , γῇ καὶ ἡλίε καὶ . . . σύνεσις . . . βεβοήθηκα, AESCHIN. 3, 260.

AESCHIN. 3, 260 (see above).

PLATO, Hipp. Mai. 281 A: Ἰππίας ὁ καλὸς τε καὶ σοφός, ὥς διὰ χρόνον ἡμῖν κατῆρε· εἰς τὰς Ἀθήνας.

AR. Nub. 264-5: ὦ δέσποτ' ἀναξ . . . | λαμπρός τ' αἰθέρ.¹ 1168.

EUR. Hel. 1399: ὦ κλεινὸς ἡμῖν πόσις. Suppl. 277: ὦ φίλος, ὦ δοκιμώτατος Ἑλλάδι.

SOPH. Ai. 525: Αἴας, and so regularly in Sophocles. (See Ellendt, Lex. Soph.).

AESCHYL. P. V. 88-90: ὦ δῖος αἰθὴρ καὶ ταχύπτεροι πνοαί, | ποταμῶν τε πηγαῖ ποντίων τε κυμάτων | ἀνῆριθμον γέλασμα, παμμήτορ τε γῇ. *Ibid.* 545: ὦ φίλος, εἰπέ. Fr. 207 N²: τράγος, γένειον ἄρα πεινήσεις σύ γε.

HOM. Od. 1, 301: καὶ σύ, φίλος, μάλα γάρ σε(ε) κτέ. 17, 415: δός, φίλος. 19, 406: γαμβρὸς ἐμὸς θύγατér τε, τίθεσθ' ὄνομ' ὅττι κεν εἴπω.

Il. 3, 276 sq.: Ζεῦ πάτερ Ἰδῆθεν μεδέων κύδιστε μέγιστε | Ἥελίος¹ θ' ὅς πάντ' ἐφορᾷς.

For the occasional use of the Nom. Adj. with a Voc. Subst. or of a Voc. Adj. with a Nom. Subst., see Index.

¹ This is a curious coincidence with the Vedic rule (Delbrück, Synt. Forsch. V. § 66) which prohibits copulation of two vocatives by *ca* (τε), but requires the word connected by *ca* to be put in the nominative instead of in the vocative.

13. NOMINATIVE IN APPPOSITION WITH THE VOCATIVE.—The nominative with the article is sometimes in apposition with an expressed or unexpressed vocative which is identical with the subject of the verb. Similarly the pronoun οὗτος is often used in calling to a person.

ὁ παῖς, ἀκολουθεῖ δεῦρο, AR. Ran. 521; *You boy, follow this way!* οὗτος, τί ποιεῖς; *Ibid.* Nub. 723: *You there, what are you doing?*

PLATO, Conv. 172 A: ὦ Φαληρεῦς, ἔφη, οὗτος Ἀπολλόδωρος, οὐ περιμενεῖς; καὶ γὰρ ἐπιστὰς περιέμεινα· καὶ ὅς, Ἀπολλόδωρε, ἔφη κτέ. (note difference between nom. and voc.). *Ibid.* 218 B: οἱ δὲ οἰκείται καὶ εἴ τις ἄλλος ἐστὶ βέβηλος... πύλας... τοῖς ὧσιν ἐπίθεσθε. Protag. 337 C: ὦ ἄνδρες, ἔφη, οἱ παρόντες.

XEN. An. 1, 5, 16: Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε ὅ τι ποιεῖτε, *Proxenus and the rest of you Greeks that are present, you do not know what you are doing.* Cyr. 4, 5, 17: ἔτι μὲν οὖν σύ, ἔφη, ὁ πρεσβύτατος, καὶ ἰὼν ταῦτα λέγε. *Ibid.* 4, 5, 22: σὺ δ', ἔφη, ὁ τῶν Ὑρκανίων ἄρχων, ὑπόμεινον. *Ibid.* 5, 3, 43: ἐπιμέλεσθε... οἷ τε ἄρχοντες καὶ πάντες δὲ οἱ σωφρονοῦντες. *Ibid.* 6, 3, 33: σὺ δὲ ὁ ἄρχων... ἐκτάπτου. *Ibid.* 8, 7, 28: καὶ πάντες δὲ οἱ παρόντες καὶ οἱ ἀπόντες φίλοι χαίρετε. Mem. 3, 14, 4: παρατηρεῖτ', ἔφη, τοῦτον, οἱ πλησίον.

AR. Ach. 242: προῖθ' ἐς τὸ πρόσθεν ὀλίγον, ἡ κανηφόρος. Nub. 723 (see above). Vesp. 1: οὗτος, τί πάσχεις; *Ibid.* 1364: ὦ οὗτος, οὗτος. Av. 665-6: ἡ Πρόκνη, | ἔκβαινε. Lys. 437: ἔδεισας, οὗτος; Ran. 521 (see above).

EUR. Alc. 773: οὗτος, τί σεμνὸν... βλέπεις; Med. 922: αὕτη, τί χ' ἀροῖς δακρύοις τέγγεις κόρας; Or. 1567: οὗτος σύ,... μὴ ψαύσης (σύ expressed with the οὗτος).

SOPH. Ai. 71-2: οὗτος, σέ... | ...καλῶ. *Ibid.* 89: ὦ οὗτος, Αἴας, δεύτερόν σε προσκαλῶ.

AESCHYL. Pers. 155-6: ὦ βαθυζώνων ἄνασσα... | μῆτερ ἡ Ξέρξου γε-ραιά, χαίρε.

HOM. Od. 3, 427: οἱ ἄλλοι. Cf. 9, 172: ἄλλοι μὲν νῦν μίμνεν' ἐμοὶ ἐρίρηες ἐταῖροι.

Il. 3, 94: οἱ ἄλλοι. 19, 83: *id.* Cf. *ibid.* 190: ἄλλοι.

Vocative Case

14. The Vocative (the case of direct address) is not affected by the structure of the sentence, and does not enter as an element into syntax, except in the matter of concord.

15. ὦ WITH THE VOCATIVE.—ὦ is commonly prefixed to the vocative.

ὦ ἄνδρες Ἀθηναῖοι, DEM. I, 1; *Gentlemen of Athens*. ἀεὶ ὁμοῖος εἶ, ὦ Ἀπολλόδωρε, PLATO, CONV. 173 D; *You are always alike, Apollodorus*.

DEM. I, 1: ὦ ἄνδρες Ἀθηναῖοι, and so hundreds of times in the same author. 19, 4: ὦ ἄνδρες δικασταί, and the same phrase hundreds of times in the same author.

AESCHIN. I, 122.

PLATO, CONV. 173 D (see above). In the Conv. there are about 70 examples of the use of ὦ with the vocative of proper names, and only 8 instances of the vocative of proper names without ὦ. (See Hug on Plat. Conv. *init.*). Protag.: All of about a hundred vocatives of proper names seem to have the ὦ. (See Hug *l. c.*).

XEN. Anab.: ὦ with the vocative occurs about 40 times;¹ *e. g.* I, 7, 3.

THUC.: About 40 times;² *e. g.* I, 32, 1.

HDT. 7, 160. 161.

AR. Eq. 1194. Nub. 793. 794. Vesp. 136.

EUR. Hel. 744.

SOPH. Ant. 49. 572.

AESCHYL. Sept. 203. 255.

HOM. Od. I, 45 *et saepe*.

Il. I, 74 *et saepe*.

16. POSITION OF ὦ.—ὦ regularly precedes the vocative or the vocative and its attribute. In poetry it is sometimes interjected between the vocative and its attribute.

17. *Normal Position*:

DEM. I, 1 (see 15). 19, 4 (see 15).

PLATO, Phaedr. 227 A: ὦ φίλε Φαῖδρε. *Ibid.* D: ὦ βέλτιστε Σώκρατες. Soph. 230 C: ὦ παῖ φίλε.

AR. Eq. 108.

SOPH. El. 86. Ph. 1128.

18. *Exceptional Position*:

EUR. Cf. El. 167. Hel. 1451. Or. 1246: Μυκηνίδες ὦ φίλῃαι.

SOPH. Ai. 395.

PIND. P. 2, 1: μεγαλοπόλιες ὦ Συράκοσαι.

HOM. Od. 8, 408: χαῖρε, πάτερ ὦ ξείνε.

Il. 4, 189: φίλος ὦ Μενέλαε. 17, 716.

19. REPETITION OF ὦ.—ὦ is occasionally used with both substantive and attribute.

SOPH. Ph. 799: ὦ τέκνον ὦ γενναῖον.

HOM. Il. 6, 55: ὦ πέπον ὦ Μενέλαε.

¹ Cf. Rockel, De Allocutionis Usu, Königsberg, 1884, p. 8.

² *l. c.* p. 5 sq.

20. OMISSION OF ω .—The omission of ω in prose is passionate or late.

ληρέϊτ', Ἀθηναῖοι, DEM. 8, 31; *You are talking nonsense, Athenians.*

DEM. 8, 31 (see above). ἄνδρες Ἀθηναῖοι, as for example in 8, 35, is rare by the side of ω ἄνδρες Ἀθηναῖοι. ἄνδρες δικασταί, as for example in 18, 196, is rare by the side of ω ἄνδρες δικασταί. 18, 243: ἐμβρόντητ', εἴτα νῦν λέγεις; *Ibid.* 290: ἀκούεις, Αἰσχίνη;

PLATO, Conv. 172 A. 173 E. 175 A. (*bis*). Gorg. 518 C: ἄνθρωπε, ἐπαίεις οὐδὲν περὶ γυμναστικῆς. Lach. 197 E. Phileb. 11 A. Soph. 220 D. Theaet. 143 C.

XEN. An. 1, 5, 16 (see 13). Cyr. 2, 2, 7: ἄνθρωπε, τί ποιεῖς; Mem. 2, 8, 1.

THUC. 2, 11, 1. 4, 126, 1. 5, 9, 1.

HDT. 1, 8 (*bis*). 9. 11. 7, 158. 162.

AR. Ach. 1097. 1098. 1099. 1101, etc.

EUR. Hel. 858.

SOPH. Ai. 36 *et saepe*. Ant. 11. 223.

AESCHYL. Pr. V. 3. 144. 635.

SIMON. C. 145 Bgk.⁴

HOM. Od. 1, 1. 60. 62. 64. 158. 337. 346, etc.

Il. 1, 1. 17. 26. 37. 59. 106. 122. 131, etc.

21. POSITION OF THE VOCATIVE.—In quiet passages the vocative does not begin the sentence. When it heads the sentence, the omission of ω heightens the excitement still further.

22. Vocative Postpositive:

DEM. more than a thousand times, as in 18, 5. 21, 1. 23, 1. 30, 1.

AESCHIN. 1, 122: αὕτη μὲν ἐστίν, ω Τίμαρχε, ἀνδρὸς ἀγαθοῦ . . . ἀπολογία, and so in the other orators.

PLATO, Conv. 173 D. 212 B. Gorg. 518 E. Phileb. 11 A (*s*¹).

XEN. An. 1, 6, 6 (*s*). 7. 8. 9.

THUC. Postposition is the rule for Thuc. as in 1, 75, 1. 1, 76, 1.

HDT. 1, 9 (*s*). 11 (*s*).

AR. Ach. 1099 (*s*). 1136. Nub. 794.

EUR. Hel. 744.

SOPH. Ant. 11 (*s*). 49.

AESCHYL. P. V. 144 (*s*). 307 (*s*). 319 (*s*). 635 (*s*).

HOM. Od. 1, 1 (*s*).

Il. 1, 26 (*s*). 131 (*s*). 158.

¹ In this section and the following, ω is used in all those passages which are not followed by an *s* = *sine*.

23. *Vocative Prepositive* :DIN. I, 72 (once in 67 times).¹DEM. *rare*, as in 8, 35 (s). 20, I (s). 32, I (s).

AESCHIN. I, 121 (s) (only once, and that a quotation).

ISAE. 3, I (s).

PLATO, Conv. 173 E. Crito, 46 B. Euthyphr. 3 C.

XEN. An. I, 5, 16 (s). 7, 3. 3, I, 27

THUC. 2, 11 (s). 71 (s). 4, 10 (s). 95. 5, 9 (s). 7, 61 (s).

HDT. I, 8 (s, *bis*). 7, 158 (s). 160. 161. 162 (s).

AR. Ach. 432. Eq. 1194. Vesp. 136.

EUR. Hel. 858 (s).

SOPH. Ant. 223 (s). 572.

AESCHYL. P. V. 3 (s). Sept. 203. 255.

HOM. Od. I, 45. 64 (s). 81. 158 (s). 337 (s). 346 (s). 384 (s). 389 (s).
400 (s).

Il. I, 17 (s). 59 (s). 74. 106 (s). 122 (s). 442.

24. VOCATIVE IN EXCLAMATIONS.—The vocative may be used in exclamations.

‘**Ἡράκλεις**, DEM. 9, 31; *Herakles!*DEM. 9, 31 (see above). 19, 308: ‘**Ἡράκλεις**. 21, 66: *id.* 22, 78: ὦ γῆ καὶ θεοί. 24, 186: *id.* 39, 21: *id.* 40, 5: *id.*

PLATO, Prot. 310 D: ὦ Ζεῦ καὶ θεοί.

XEN. Mem. I, 3, 12: ὦ ‘**Ἡράκλεις**.AR. Nub. 153: ὦ Ζεῦ βασιλεῦ. *Ibid.* 184: ὦ ‘**Ἡράκλεις**. Vesp. 143: ἀναξ Πύσειδον *Ibid.* 161: “**Ἀπολλων** ἀποτρόπαιε. *Ibid.* 420: ‘**Ἡράκλεις**. Pl. 374: ὦ ‘**Ἡράκλεις**.EUR. Med. 764: ὦ Ζεῦ Δίκη τε Ζηνὸς ‘**Ἡλίου** τε φῶς.

SOPH. El. 1466: ὦ Ζεῦ. O. C. 221. 532. O. R. 1198.

AESCHYL. Ag. 1257: ὅποιοί, Λύκει’ “**Ἀπολλων**, οἱ ἐγὼ ἐγώ.ALCMAN, fr. 29, Bgk.⁴: Ζεῦ πάτερ, αἱ γὰρ ἐμὸς πόσις εἴη.HOM. Od. 4, 341: Ζεῦ τε πάτερ καὶ ‘**Ἀθηναίη** καὶ “**Ἀπολλων** (not real prayers).Il. 2, 371: *id.*

25. PREDICATE VOCATIVE.—The vocative, not being a case proper, cannot take a predicate, but the predicate (nom.) adjective is occasionally attracted into the vocative. Clear cases are late:

ἀντὶ γὰρ ἐκλήθης “**Ἰμβρασε** Παρθενίου, CALLIM. fr. 213, *Thou wast called* (Imbrasmus), *O Imbrasmus, instead of Parthenius.*ὄλβιε κοῦρε, γένοιο, THEOCR. 17, 66; *Happy laddie, mayst thou prove (so).*¹ Rockel, *l. c.*, pp. 49–50.

In the classical period the examples are only apparent, or, at most, the predicate may be picked out from the attribute which precedes the verb.

AR. AV. 627. ὦ φίλτατ' ἐμοὶ πολὺ πρεσβυτῶν ἐξ ἐχθίστου μεταπίπτων.

EUR. Tr. 1221-3 σὺ τ' ὦ ποτ' οὔσα καλλίνικε μυρίων | μῆτερ τροπαίων, "Εκτορος φίλον σάκος, | στεφανοῦ.

SOPH. Ai. 695-6 ὦ Πὰν Πὰν ἀλίπλαγκτε, Κυλλανίας χιονοκτύπου | πετραίαις ἀπὸ δειράδος φάνηθ', ὦ θεῶν χοροποι' ἄναξ. Ph. 759-60: ἰὼ ἰὼ δύστηνε σὺ, | δύστηνε δῆτα διὰ πόνων πάντων φανείς.

AESCHYL. Pers. 674. ὦ πολὺ κλαυτε θανὼν δυνάστα.

26. FORMS OF THE SUBJECT.—The expressed subject of the finite verb may be in the form of a substantive, a pronoun, or some word or phrase used as a substantive.

Κόνων . . . ἐνίκησε, DIN. I, 75, *Conon gained the victory*. πολλῶν χρημάτων τὸ χρηστὸν εἶναι λυσιτελέστερόν ἐστι, DEM. 36, 52. οὗτος ἔγηνε, DEM. [46], 21, *This man got married*.

DIN. I, 75 (see above).

DEM. 36, 52 (see above). [46], 21 (*id.*).

LYS. I, 11 τὸ παιδίον ἐβόα, *The baby was bawling*. 13, 85: εἰ μὲν τὸ ἐπ' αὐτοφώρῳ μὴ προσεγέγραπτο.

PLATO, Alc. I, 116 C. τὰ ἀγαθὰ συμφέρει ἢ οὐ, Rpb. 372 E. ὄψα ἄπερ καὶ οἱ νῦν ἔχουσι.

XEN. Cf. Hell. 4, 2, 21 οὐκ ἀπέθανον αὐτῶν πλὴν εἴ τις κτέ. (Part. gen. as subj.)

THUC. I, 126, 9. οἱ . . . μετὰ τοῦ Κύλωνος 3, 108, 2: οἱ κατὰ τὸ δεξιὸν κέρας ἐνίκων τὸ καθ' ἑαυτοὺς 4, 33, 1 οἱ δὲ περὶ τὸν Ἐπιτάδαν.

HDT. I, 62. οἱ ἀμφὶ Πεισίστρατον. 3, 76. 9, 69.

27. Even prepositional phrases like εἰς ὀκτωκαίδεκα, etc., without the article, may be treated as the subject.

εἰ κατασκαφεῖη τῶν τειχῶν τῶν μακρῶν ἐπὶ δέκα στάδια ἐκατέρου, LYS. 13, 8. (Strictly speaking, τῶν τειχῶν is the partitive genitive dependent on κατασκαφεῖη and ἐπὶ δέκα στάδια is an adverbial modifier.)

LYS. 13, 8 (see above).

XEN. An. 3, 4, 5 ζωὴ ἐλήφθησαν εἰς ὀκτωκαίδεκα, *About 18 were taken alive*. Ibid. 6, 4, 23 εἰς δισχιλίους ἀνθρώπους Hell. 6, 5, 10 ἔφυγον . . . περὶ ὀκτακοσίους.

THUC. 3, 20, 2: ἐς δὲ ἄνδρας διακοσίους καὶ ἑξκοσι μάλιστα ἐνέμειναν τῇ ἐξόδῳ ἐθελονταί.

HDT. 5, 64. καὶ σφῶν ἔπεσον ὑπὲρ τεσσεράκοντα ἄνδρας, *And of them there fell above 40 men*. 6, 117: ἀπέθανον . . . κατὰ ἑξακισχιλίους.

28. ADJECTIVES USED SUBSTANTIVELY. — Masculine and

feminine adjectives and participles are used as personal substantives freely with the article in both numbers, less freely without the article in standard prose.

29. a. *With the article:*

DEM. I, 1: τῶν βουλομένων. 3, 17: τοὺς αἰτίους. *Ibid.* 21: τὸν δμώνυμον. 4, 44: τῶν λεγόντων. 20, 74: τοὺς κωλύσοντας. 29, 44: οἱ δικάζοντες.

ISOC. 5, 24: τοῖς ἐπιτηδείοις τοῖς ἐμοῖς.

ANT. 5, 18: τοῖς ἐμοῖς προσήκουσιν

PLAT. Alc. I, 113 A: ὁ ἐρωτῶν . . . ὁ ἀποκρινόμενος. 125 B: τοὺς ἀγαθοὺς. 134 B: οἱ κακοί. Conv. 178 E: τὸν ἐρώμενον. 181 B: οἱ φαῦλοι. 204 D: ὁ ἐρῶν. Lach. 180 D: οἱ ἡλίκοι ἐγώ. Legg. 868 A: τῷ κεκτημένῳ. Rpb. 409 C: ὁ ἔχων. Theaet. 147 D: τῷ σῷ ὁμωνύμῳ.

XEN. Apol. 20: τοῖς γειναμένοις. 27: τοῖς ἐμοῖς εὔνοις. Hell. 5, 2, 33: τοῖς ὑμετέροις δυσμενέσι. Mem. I, 1, 1: οἱ γραψάμενοι.

THUC. 3, 4, 4: τῶν . . . διαβαλλόντων. 5, 32, 1: τοὺς ἡβώντας.

HDT. I, 120: τοὺς γειναμένους. 3, 65: τῶν . . . οἰκιοσιγῶν.

AR. Eccl. 1126: τῆς ἐμῆς κεκτημένης. Pl. 495: τοὺς ἀγαθοὺς.

EUR. Alc. 167: αὐτῶν ἡ τεκοῦσα(α). El. 335. ὅ τ' ἐκείνου τεκῶν. Hipp. 413: τὰς σώφρονας. Or. 510: ὁ κείνου γενόμενος.

SOPH. Ai. 456: χῶ κακὸς τὸν κρείσσονα. Ant. 520: οὐχ ὁ χρηστὸς τῷ κακῷ λαχεῖν ἴσος. fr. 321 N²: τὸν θνητὸν.

AESCHYL. Suppl. 951: τοῖς ἄρσεσιν.

THEOGN. 1026: τῶν ἀγαθῶν.

HOM. Od. 15, 324: τοῖς ἀγαθοῖσι. 17, 218: τὸν ὁμοῖον (*bis*). 20, 133: τὸν . . . ἀρείον(α). 224: τὸν δύστηνον.

Il. 3, 255: τῷ . . . νικήσαντι. 6, 435: οἱ ἄριστοι. 8, 342 = 11, 178: τὸν ὀπίστατον. 10, 237: τὸν ἀρείω. 11, 658: οἱ ἄριστοι. 13, 279: τοῦ . . . κακοῦ τρέπεται χρώς. 16, 53: τὸν ὁμοῖον. 21, 207: τὸν ἄριστον. 23, 663: ὁ νικηθεὶς.

30. b. *Without the article:*

DEM. 18, 70: ὃ λέγων εὐχερῶς ὅ τι ἂν βουληθῆς.

ANTIPH. 3 β 12: ἀθλιωτάτῳ δύο (acc.).

PLAT. Alc. I, 119 C: ὃ ἄριστε. Conv. 194 B: νοῦν ἔχοντι ὀλίγοι ἔμφρονες πολλῶν ἀφρόνων φοβερώτεροι. Legg. 795 B: διαφέρει . . . μαθὼν μὴ μαθόντος. Phaedr. 239 A: ἐρωμένῳ. Tim. 29 E: ἀγαθῷ.

XEN. Hell. 5, 1, 19: ἐπὶ πολλὰς ναῦς κεκτημένους.

AR. Nub. 518: ὃ θεώμενοι. Pax, 384: ὃ πονηροί.

EUR. Hipp. 682: ὃ παγκακίστη. I. A. 1244: ἐν νηπίοις.

SOPH. O. R. 334: ὃ κακῶν κάκιστε. *Ibid.* 1397: κακ κακῶν. O. C. 1384: κακῶν κάκιστε. Ph. 384: κακ κακῶν. *Ibid.* 984: ὃ κακῶν κάκιστε καὶ τολμήσσετε. *Ibid.* 1371: κακοὺς.

AESCHYL. Ag. 861, 1231: ἄρσενος. Suppl. 393, 644 ἀρσένων.

THEOGN. 1025 : δειλοί.

HOM. Od. 3, 74 : ἀλλοδαποῖσι. 4, 822 : δυσμενέες . . . πολλοί. 6, 184 : δυσμενέεσσιν. 17, 217 : κακὸς κακόν.

Il. 3, 48 : ἀλλοδαποῖσι. 3, 51 : δυσμενέσιν. 10, 238 : χείρον(α).

31. Of course ἀνὴρ, γυνή, and ἄνθρωπος are often expressed. ἀνὴρ is at once more poetic and more homely than the article.

DEM. 15, 23 : βάρβαρον ἄνθρωπον (fem.). 19, 196 : Ὀλυνθίαν γυναικα.

ANT. 1, 14 : ἀνὴρ καλὸς τε καὶ ἀγαθός. 2, 8, 5 : θερμόν καὶ ἀνδρείον ἄνθρωπον. 5, 72 : οὐ γὰρ ἔστιν ὃ τι ἂν ὀργιζόμενος ἄνθρωπος εἶναι γνοίη.

PLATO, Alc. I, 125 B : τοὺς ἀγαθοὺς ἄνδρας. Gorg. 470 C : φίλον ἄνδρα. Legg. 846 D : ἀνδρὸς ἐπιχωρίου. Menex. 247 D : θνητῷ ἀνδρὶ. 335 E : τοῦ δικαίου ἀνδρός. Prot. 316 C : ξένον ἄνδρα. 316 D : τῶν παλαιῶν ἀνδρῶν. Rpb. 331 C : φίλου ἀνδρός.

PIND. P. 4, 1 : παρ' ἀνδρὶ φίλῳ.

THEOG. 31-2 : κακοῖσι δὲ μὴ προσομίλει | ἀνδράσιν ἀλλ' αἰεὶ τῶν ἀγαθῶν ἔχειο. 43 *et saepe*.

HOM. Il. 3, 108 : ὀπλοτέρων ἀνδρῶν. 9, 320 : ὃ τ' ἀεργὸς ἀνὴρ. 13, 278 : ὁ . . . δειλὸς ἀνὴρ. 23, 704 : ἀνδρὶ δὲ νικηθέντι.

32. ELLIPSIS OF MASCULINE SUBSTANTIVES.—When persons are not meant a substantive is understood. Ellipses of masculine substantives are rare but clear.

ὁ Κυζικηνός (sc. στατήρ), *The Cyzicene* (a coin).

LYS. 12, 11 : τετρακοσίους κυζικηνοὺς (sc. στατήρας), but 32, 6 : τριάκοντα στατήρας Κυζικηνοὺς.

THUC. 1, 47, 2, and elsewhere : ὁ πεζός (sc. στρατός) (but ὁ πεζὸς στρατός, 4, 8, 2). 3, 107, 1 : τὸν Ἀμπρακικόν (sc. κόλπον). 6, 30, 1 : τὸν Ἰόνιον (sc. κόλπον). 34, 4 : (*id.*).

HDT. 3, 25 : τὸν πεζόν. 4, 128 : ὁ πεζός and τὸν πεζόν (*bis*) (but 1, 80 : τὸν πεζόν στρατόν).

AR. Ach. 1229 : ἄκρατον (sc. οἶνον). Eq. 105 : ἄκρατον . . . πολύν. *Ibid.* 1187 : ἔχει καὶ πιεῖν κεκραμένον τρία καὶ δύο.

COM. FR. Mein. 3, 462, 13-4 : ἐν ποτηρίῳ γλυκύν (sc. οἶνον). 4, 563 : πρὸ τοῦ πιεῖν | τὸν ἄκρατον ἡμῶν. 4, 352, 420 : ὁ πολὺς ἄκρατος ὀλίγ' ἀναγκάζει φρονεῖν, *Much makes your senses crooked, if you take it straight.*

EUR. Cycl. 569 : ὅστις ἂν πῖνῃ πολύν (sc. οἶνον). *Ibid.* 573.

HOM. Il. 9, 203 : ζωρότερον (sc. οἶνον?) δὲ κέραε, *Don't draw it too mild.*

33. Much more common are ellipses of feminine substantives, such as ἄγκυρα, γῆ, γνώμη, δραχμή, ἡμέρα, λαβαί, μερίς, μοῖρα, ὀδός, οἰκία, πληγή, τέχνη, χεῖρ, χορδή, χώρα, ψήφος.

DEM. 18, 281 : οὐκ ἐπὶ τῆς αὐτῆς (sc. ἀγκύρας) ὁρμεῖ τοῖς πολλοῖς, *He does not ride at, depend on, the same anchor as the people.* 21, 84 : ἡ κυρία (sc. ἡμέρα) . . . εἰς τὴν ὑστεραίαν (sc. ἡμέραν). 24, 7 : ὧφλε χιλίας (sc. δραχμάς). 27, 34 : τρία τάλαντα καὶ χιλίας (sc. δραχμάς) εἰληφότα, *Three talents and a thousand drachmae.*

ISOC. [1], 43 : ἡ πεπρωμένη (sc. μοῖρα).

PLATO, Apol. 18 C : ἐρήμην (sc. δίκην) κατηγοροῦντες. Gorg. 465 B : τῇ ἱατρικῇ (sc. τέχνῃ), ἡ ὀψοποικῇ, τῇ γυμναστικῇ, ἡ κομμωτικῇ. *Ibid.* 465 C : σοφιστικῇ, νομοθετικῇ, ῥητορικῇ. *Ibid.* 512 E : τὴν εἰμαρμένην (sc. μοῖραν). Lach. 184 D : τὴν ἐναντίαν (sc. ψήφον) . . . ἔθετο. Legg. 862 A : ἐὰν ἢ γ' ἐμῇ (sc. γνώμῃ) νικᾷ. Phileb. 13 D : ἀνιόντες εἰς τὰς ὁμοίας (sc. λαβάς). *Ibid.* 41 B : κατὰ γε τὴν ἐμὴν (sc. γνώμην). Soph. 231 C : ὀρθὴ γὰρ ἡ παροιμία, τὸ τὰς ἀπάσας (sc. λαβάς) μὴ ῥάδιον εἶναι διαφεύγειν.

XEN. An. 3, 4, 37 : τῇ ὑστεραίᾳ (sc. ἡμέρᾳ) . . . τῇ τρίτῃ . . . τῇ τετάρτῃ. *Ibid.* 3, 4, 46 : τὴν λοιπὴν (sc. πορείαν?) πορευσόμεθα. *Ibid.* 4, 6, 12 : ἡ τραχεῖα (sc. γῆ or χώρα) τοῖς ποσὶν ἀμαχεῖ ἰοῦσιν εὐμενεστέρα ἢ ἡ ὁμαλὴ (sc. γῆ or χώρα) τὰς κεφαλὰς βαλλομένοις. *Ibid.* 5, 8, 12 : τοῦτον . . . ἀνέκραγον ὥς ὀλίγας (sc. πληγὰς) παῖσειεν. *Ibid.* 7, 8, 20 : τῇ ὑστεραίᾳ. Hell. 4, 4, 13 : ἦγε τὴν ἐπὶ Μέγαρα (sc. ὁδόν) and τὴν ἐπὶ Λακεδαιμόνα ἀπεχώρει. *Ibid.* 7, 2, 13 : τὴν σύντομον (sc. ὁδόν) . . . ἀφικέσθαι and ἔντο τὴν παρὰ τὸ τεῖχος. Hiero, 2, 8 : διὰ πολεμίας (sc. γῆς or χώρας).

THUC. 5, 26, 5 : φεύγειν τὴν ἐμαντοῦ (sc. γῆν). *Ibid.* 6, 54, 5 : εἰκοστὴν (sc. μερίδα) . . . πρᾶσσόμενοι τῶν γιγνομένων.

HDT. 3, 64 : καίρῃ (sc. πληγῇ) ἔδοξε τετύφθαι. *Ibid.* 5, 17 : σύντομος (sc. ὁδός). *Ibid.* 8, 27 : ἡ δεκάτῃ (sc. μοῖρα).

AR. Ran. 685 : κἂν ἴσαι (sc. ψήφοι) γένωνται. *Ibid.* 1096 : τυπτόμενος ταῖσι πλατείαις (sc. χερσίν).

EUR. Alc. 784 : τὴν αὔριον μέλλουσιν (sc. ἡμέραν).

SOPH. Ant. 1308-9 : ἀνταῖαν (sc. πλαγάν) ἔπαισεν. O. T. 810 : οὐ μὴν ἴσῃν (sc. δίκην?) γ' ἔτισεν. Phil. 1398 : δεξιᾶς (sc. χειρός) ἐμῆς θιγῶν.

AESCHYL. Cho. 639-40 : ξίφος | διανταῖαν (sc. πλαγάν) . . . οὐτᾶ.

TYRT. 15 Bgk.⁴ : λαῖα (sc. χειρί) μὲν ἔτῃν προβάλεσθε.

HOM. Od. 4, 588 : ἐνδεκάτῃ τε (sc. ἡμέρῃ) δυωδεκάτῃ τε. 9, 42 (= 549 = Il. 11, [705]) : ἀτεμβόμενος . . . ἴσῃς (sc. μοίρης?). Il. 594 : ἀμφοτέρῃσιν (sc. χερσίν).

Il. 10, 542 : δεξιῇ (sc. χειρί).

34. There is often no conscious, or at all events no definite, ellipsis (cf. Lobeck, Paralipp. pp. 329-388). So in the examples of the preceding sections the exact ellipsis is often doubtful.

DEM. 14, 6 : ἀπ' ἴσης.

XEN. Hiero, 6, 8 : οὐ γὰρ ἐξ ἐναντίας μόνον ἀλλὰ καὶ πάντοθεν.

THUC. 1, 15, 2 : οὐδ' . . . ἀπὸ τῆς ἴσης κοινὰς στρατείας ἐποιοῦντο. 1, 27, 1 :

ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ. 4, 33, 1 and 35, 3: ἐξ ἐναντίας. 4, 105, 2: τῆς ἴσης καὶ ὁμοίας μετέχοντα μένειν.

HDT. I, 109: τὸ παιδίον κεκοσμημένον τὴν ἐπὶ θανάτῳ. 3, 119: ἔδησε τὴν ἐπὶ θανάτῳ. 5, 72: κατέδησαν τὴν ἐπὶ θανάτῳ. 7, 62: τὴν αὐτὴν ταύτην ἐσταλμένοι. 7, 84: τὴν αὐτὴν ἐσκενασμένοι. 8, 6: ἐκ . . . τῆς ἀντίης προσπλέειν οὐ κώ σφι ἐδόκεε.

PIND. O. 7, 82: ἄλλαν (νίκαν?) ἐπ' ἄλλα.

HOM. Il. 2, 379: ἕς γε μίαν (βουλὴν?) βουλευόμεν.

35. So the feminine adjective is often used adverbially for locality, distance, direction. Regularly in the case of δημοσία, ἰδία, κοινῇ, περὶ, for examples of which see the dictionaries.

DEM. 4, 23: ληστεύειν ἀνάγκη . . . τὴν πρώτην. 18, 36: τί οὖν συνέβη μετὰ ταῦτ' εὐθύς, οὐκ εἰς μακράν;

PLAT. Legg. 683 C: μακράν (sc. ὁδόν?) ἂν ἔλθοιμι ἔγωγε. Theaet. 200 A: μακράν περιελθόντες.

XEN. An. 3, 4, 17: ἰέντες μακράν. *Ibid.* 7, 8, 20: ὅπως ὅτι μακροτάτην ἔλθοι. Hell. 4, 5, 8: ἤκειν τὴν ταχίστην. Mem. 3, 6, 10: τὴν πρώτην.

THUC. 6, 98, 3: ἀποσκιδνασθαι μακροτέραν.

AR. R. 434: μηδὲν μακράν ἀπέλθης.

EUR. Phoen. 906: οὐ μακράν ἄπεστι.

36. Neuter Adjectives and Participles are freely employed as substantives in almost any relations, but Homer's range is limited, and the boldness of Thucydides is to be noticed, nor is poetry ever very free.

τὸ παρεληλυθός . . . τὸ μέλλον . . . τὸ παρόν, DEM. 18, 192; *The past . . . the future . . . the present.* ἂν ἐν ἡ δὲ ἄσπεῖ' εἴπωσιν, *Ibid.* 23, 206; *If they say one or two clever things.*

DEM. 18, 192 (see above). 19, 151: δυοῖν χρησίμοιν. 20, 26: εἰς δέον. 23, 51: δύο δηλοῖ δίκαια (sc. ὁ νόμος). *The law sets forth two lines of legal procedure.* 23, 120: πάντ' ἦν Ἀλέξανδρος. 23, 206 (see above). [61], 6: δυοῖν τοῖν καλλίστοις.

AESCHIN. 3, 165: τὸ δ' ἐσόμενον. 3, 218: ἀρκεῖ γάρ μοι μικρὰ καὶ μειζόνων αἰσχροῦς οὐκ ἐπιθυμῶ.

ISAE. I, 22: δυοῖν τοῖν ἐναντιωτάτοις.

ISOC. [I], 29: τὸ μέλλον. 31: τὸ . . . ἄκαιρον. 34: τὸ . . . ἀφανὲς ἐκ τοῦ φανεροῦ. 40: μέγιστον ἐν ἐλαχίστῳ. 3, 19: ἐν τῷ δέοντι. 4, 42: ἐν μέσῳ τῆς Ἑλλάδος. 4, 54: πολὺν . . . πρὸ τῶν Τρωικῶν . . . καὶ μικρὸν πρὸ τούτων. 4, 189: μεγάλα . . . μικρά. II, 43: δυοῖν τοῖν αἰσχίστοις.

ANTIPHON, 6, 31: δύο τῷ μεγίστῳ καὶ ἰσχυροτάτῳ.

PLATO, Charm. 158 A: τὰ ὁρώμενα τῆς ιδέας. Conv. 186 D: ἔστι δὲ

ἐχθιστα τὰ ἐναντιώτατα, ψυχρὸν θερμῷ, πικρὸν γλυκεῖ, ξηρὸν ὑγρῷ. *Ibid.* 195 B: ὁμοιον ὁμοίῳ αἰ πελάζει. *Ibid.* 220 C: ἐξ ἑωθινοῦ. Euthyd. 282 C: ἀπὸ ταῦτομάτου. *Ibid.* 304 B: τὸ σπάνιον. Euthyph. 5 D: τὸ ὄσιον . . . καὶ τὸ ἀνόσιον . . . τοῦ μὲν ὄσιου παντός . . . τὸ ὄσιον καὶ τὸ ἀνόσιον . . . τὸ ὄσιον. *Ibid.* 6 D: τὸ ὄσιον . . . ἔν τι ἢ δύο . . . τῶν πολλῶν ὀσίῳν . . . πάντα τὰ ὄσια . . . τὰ τε ἀνόσια . . . καὶ τὰ ὄσια. *Ibid.* 6 E: τὸ μὲν τοῖς θεοῖς προσφιλέες . . . τὸ δὲ μὴ προσφιλέες. Gorg. 449 C: ἐν βραχυτέροις. *Ibid.* 473 B: τὸ ἀληθές. *Ibid.* 488 D: τὸ κρεῖττον καὶ τὸ βέλτιον καὶ τὸ ἰσχυρότερον. *Ibid.* 488 E: τὸ ἴσον ἔχειν. Legg. 642 A: περὶ σμικροῦ πολλά. *Ibid.* 731 E: τυφλοῦται περὶ τὸ φιλοῦμενον ὁ φιλῶν. *Ibid.* 791 E: πᾶν . . . τὸ γεννώμενον. *Ibid.* 796 E: εἰς κοινόν. *Ibid.* 816 D-E: ἀνευ γὰρ γελοίων τὰ σπουδαῖα καὶ πάντων τῶν ἐναντίων τὰ ἐναντία μαθεῖν . . . οὐ δυνατόν. *Ibid.* 829 C: νικητήρια. *Ibid.* 875 A: τὸ μὲν κοινόν . . . τὸ δὲ ἴδιον. *Ibid.* 885 A: εἰς κοινόν. *Ibid.* 932 A: μέχρι τῶν ἐσχάτων τοῦ βίου. Lys. 214 B: τὸ ὁμοιον τῷ ὁμοίῳ ἀνάγκη αἰετὶ φίλον εἶναι. *Ibid.*: περὶ . . . τοῦ ὅλου. Meno, 89 A: τὸ ὠφέλιμον. Parm. 145 B: τό γε μέσον ἴσον τῶν ἐσχάτων ἀπέχει. *Ibid.* 166 B: πολλά. Phaedo, 90 C: πάντα τὰ ὄντα. *Ibid.* 92 D: διὰ τῶν εἰκότων. *Ibid.* 100 D: τῷ καλῷ πάντα τὰ καλὰ γίγνεται καλά. *Ibid.* 112 B: τὸ ὑγρὸν τοῦτο. Phaedr. 230 C: τὸ εὖπνουν τοῦ τύπου. Phileb. 56 A: τὸ μὴ σαφές . . . τὸ βέβαιον. Rpb. 338 D: τὸ ἄρχον. *Ibid.* 410 E: τὸ ἡμερον. *Ibid.* 433 A: διὰ παντός. *Ibid.* C: τὸ ὑπολειφθὲν ἐκείνων, εἰ τὰ τρία εὗροιμεν . . . περὶ δεινῶν τε καὶ μή. Theaet. 184 B: τὰ λευκὰ καὶ μέλανα . . . τὰ ὀξεᾶ καὶ βαρέα. *Ibid.* 187 E: σμικρὸν εὖ . . . πολὺ μὴ ἱκανῶς περᾶναι.

XEN. Ag. 1, 15: ἱππικὸν οὐκ εἶχεν. An. 2, 5, 38: εἰς ἐπήκοον. *Ibid.* 3, 1, 21: ἐν μέσῳ. *Ibid.* 3, 3, 9: ἐκ πολλοῦ. *Ibid.* 3, 3, 17: ἐπὶ βραχύ. *Ibid.* 4, 7, 3: εἰς καλόν. *Ibid.* 7, 6, 8: ἐν ἐπηκόῳ. Conv. 3, 3: εἰς μέσον. Cyr. 1, 3, 18: ἀπὸ τοῦ βασιλικοῦ τὸ τυραννικόν. *Ibid.* 1, 6, 14: τὰ τακτικά. *Ibid.* 1, 6, 35: ἐν ἐρυμῷ. *Ibid.* 1, 6, 38: ἐν τοῖς μουσικοῖς (neut.). *Ibid.* 2, 3, 8: ἐν κοινῷ. *Ibid.* 3, 3, 28: ἐν περιτεταφρευμένῳ μὲν, καταφανεῖ δέ . . . ἐν ἀφανεστάτῳ. Cyr. 4, 3, 2: τὰ πλείστου ἄξια (including males and females) . . . τὰ φίλτατα (including males and females). *Ibid.* 5, 3, 37: τοῦ βαρυτάτου . . . τὰ θάπτον ἰόντα. *Ibid.* 6, 1, 29: τὰ πλατέα. *Ibid.* 6, 3, 10: πόσον . . . ἄπεισιν. *Ibid.* 7, 1, 4: ἐν ἴσῳ ἔπessθαι. *Ibid.* 8, 1, 31: τὰ ἐν τῷ φανερῷ αἰσχυρά . . . τὰ ἐν τῷ ἀφανεῖ. *Ibid.* 8, 1, 34: πολεμικῶν. *Ibid.* 8, 2, 12: μεγάλα . . . ἀπὸ μικρῶν. Hell. 2, 1, 2: ἐκ τοῦ ἐμφανοῦς. *Ibid.* 2, 1, 25: οὐκ ἐν καλῷ ἔφη αὐτοὺς ὁρμεῖν. *Ibid.* 2, 2, 16: τρεῖς μῆρας καὶ πλείω. *Ibid.* 2, 3, 29: τὸ ἀφανές and τοῦ φανεροῦ. *Ibid.* 4, 5, 15: εἰς τὰ γυμνά. *Ibid.* 5, 4, 54: πρὸς ἄναντες. *Ibid.* 6, 1, 15: τὰ μαλακά. *Ibid.* 6, 2, 29: ἐπὶ πλεον . . . ἐκ τοῦ ὁμαλοῦ, ἀφ' ὑψηλοτέρου. *Ibid.* 6, 4, 21: τὰ δέοντα. *Ibid.* 6, 5, 24: ἐπὶ τοῖς εὐπροσδοκάτοις. *Ibid.* 7, 1, 29: ἐπὶ στενὸν τῆς ὁδοῦ. Hiero, 8, 5: τοῖς ἐκ τοῦ ἴσου ἡμῖν ὁδοῖ. Mem. 1, 1, 10: ἐν τῷ φανερῷ. *Ibid.* 2, 1, 6: ἐν ὑπαίθρῳ. *Ibid.* 2, 6, 16: ἐξ ἐτοίμου. *Ibid.* 2, 6, 23: εἰς τὸ μεταμελησόμενον. *Ibid.* 3, 5, 18: ἐν τοῖς ναυικοῖς. *Ibid.* 3, 10, 5: τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ ταπεινόν τε καὶ ἀνελεύθερον καὶ

τὸ σωφρονητικόν τε καὶ φρόνιμον καὶ τὸ ὑβριστικόν τε καὶ ἀπειρόκαλον. *Ibid.* 3, 10, 9: τὰ δεόμενα σκέπης. *Ibid.* 4, 5, 6: τὸ χεῖρον ἀντὶ τοῦ βελτίονος. *Ibid.* 4, 5, 7: ἀντὶ τῶν ὠφελούντων τὰ βλάπτοντα. *Ibid.* 4, 6, 15: διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο. *Ibid.* 4, 7, 5: πολλῶν καὶ ὠφελίμων. *Oec.* 7, 8: τῶν διδασκομένων. *Ibid.* 14, 2: τῶν δεσποσύνων. *Hipparch.* 4, 17: αἰὲ μέντοι τῷ ἰσχυροτέρῳ τὸ ἀσθενέστερον (sc. χρή) θηρᾶν. *R. Eq.* 7, 3: ἐκ τῶν δεξιῶν . . . ἀναπηδᾶν . . . τοῖς δεξιοῖς τοῦ σώματος . . . τοῖς ἀριστεροῖς . . . τοῖς ἀριστεροῖς τοῖς δεξιοῖς.

THUC. 1, 3, 3: πολλῶ . . . ὕστερον . . . τῶν Τρωικῶν. 1, 4: ναυτικὸν ἐκτίσαστο. 1, 6, 6: τὸ παλαιὸν Ἑλληνικόν . . . τῷ νῦν βαρβαρικῷ. 1, 13, 5: τὸ ληστικόν. 1, 18, 1: ἐπὶ πολὺ. 1, 18, 1: ἐκ παλαιότητας. 1, 36, 3: τρία . . . ναυτικά. 1, 77, 5: τὸ παρόν. 1, 80, 4: ἐν κοινῷ. 1, 90, 2: τὸ βουλόμενον καὶ ὑποπτον τῆς γνώμης. 1, 142, 9: τὸ ναυτικόν. 2, 15, 4: τὰ ἀρχαιότερα Διονύσια. 2, 21, 2: ἐν τῷ ἐμφανεῖ. 2, 59, 3: τὸ ὀργιζόμενον τῆς γνώμης πρὸς τὸ ἡπιώτερον καὶ ἀδεέστερον. 2, 62, 5: ἐν τῷ ἀπόρῳ. 2, 63, 3: τὸ ἄπραγμον . . . μετὰ τοῦ δραστηρίου. 2, 64, 5: ἐν τῷ παρόντι . . . ἐπὶ πολὺ. 3, 11, 3: τὰ κράτιστα. 3, 18, 4: ἐπὶ τῶν καρτερῶν. 3, 21, 4: δι' ὀλίγου. 3, 40, 1: τὸ ἀκούσιον. 3, 43, 3: ἐκ τοῦ προφανοῦς. 3, 72, 3: τὰ μετέωρα. 3, 82, 6: τὸ ξυγγενὲς τοῦ ἐταιρικοῦ ἀλλοτριώτερον ἐγένετο. 3, 82, 7: ἀπὸ τοῦ προφανοῦς. 3, 83, 1: τὸ εὔηθες . . . τὸ γενναῖον. 4, 32, 4: ἐκ πολλοῦ. 4, 36, 2: τῷ ἀδοκῆτῳ. 4, 61, 5: τὸ ἀνθρώπειον, διὰ παντός, τοῦ εἰκόντος, τὸ ἐπίον. 4, 63, 1: τὸ ἐλλιπές, ἐς αἶδιον. 4, 63, 2: ἐξ ἴσου. 5, 16, 1: τὸ ἀκίνδυνον. 5, 66, 3: τὸ δέον. 5, 69, 2: ἐκ πολλοῦ, δι' ὀλίγου. 6, 2, 5: τὰ μέσα. 6, 34, 4: διὰ τὸ ξύνηθες ἥσυχον ἥκιστ' ἂν ὀξέως πείθουσθε. 6, 89, 4: πᾶν τὸ ἐναντιούμενον. 6, 92, 4: τὸ φιλόπολι. 7, 36, 6: ἐς ὀλίγον. 7, 75, 7: ὀπλιτικῷ προσέχοντας μᾶλλον ἢ ναυτικῷ. 8, 95, 2: Εὐβοια αὐτοῖς . . . πάντα ἦν.

HDT. 1, 8: τὰ καλά. 1, 11: τὰ λεγόμενα. 1, 13: ἐς τῷτό. 1, 18: τὸ ὅμοιον. 1, 20: πρὸς τὸ παρεόν. 1, 22: ἐς τὸ ἔσχατον κακοῦ. 1, 30: πάντα, τὰ πάντα. 1, 30: τὸ λεχθέν. 1, 32: τὸ θεῖον. 2, 2: ἄλλα μάταια πολλά. 3, 2: τὰ Περσέων νόμιμα. 4, 5: ἐμοὶ οὐ πιστὰ λέγοντες. 5, 6: τὸ δὲ ἄστικτον ἀγεννές (κρίνεται). 6, 1: ἐθώνμαζε . . . τὸ γεγονός. 7, 5: πολλὰ κακά. 8, 3: τὸ ναυτικόν. 9, 2: τὰ σά.

AR. Eq. 187: ὅσον πέπονθας ἀγαθόν. *Nub.* 26: τοῦτ' ἐστὶ τὸ κακόν. *Vesp.* 3: κακὸν . . . μέγα. *Pax.* 272: ἐν δέοντι. *Thesm.* 23: πρὸς τοῖς ἀγαθοῖς τούτοιςιν. *AV.* 382: μάθοι γὰρ ἂν τις κατὰ τῶν ἐχθρῶν σοφόν. *Ran.* 1: τῶν εἰωθότων. *Ibid.* 421: κάστιν (sc. Ἀρχέδημος) τὰ πρῶτα τῆς ἐκεῖ μοχθηρίας. *Plut.* 2: τὰ βέλτιστα.

COM. 2, 3 (M): οὐκ ἔστιν οἰκεῖν οἰκίαν ἄνευ κακοῦ. 2, 9: τῶν κακῶν παρ-
οφίδες. 4, 13: τὰ παρὰ τοῖς ἄλλοιςιν . . . κακά. 4, 22: λέγουσι πάντα μᾶλλον ἢ
τί τὰγαθόν. 4, 39: πάντων ἀφορμὴ τῶν καλῶν εὑρίσκεται. 4, 41: τὸ πεπρω-
μένον . . . ἀφευκτόν ἐστιν. 4, 44: τὸ λυποῦν πλεον ἢ τὸ σῶζον.

EUR. Alc. 199: ἡ που στενάζει τοισὶδ' Ἀδμητος κακοῖς. *Andr.* 184: κακὸν
γε θνητοῖς τὸ νέον. *Bacch.* 216: νεοχμὰ . . . κακά. *El.* 431: ἴσον φέρει.

Hec. 120: τὸ . . . σὸν . . . ἀγαθόν. Hel. 271: μείζον τῆς ἀληθείας κακόν. Heracl. 570-1: τῆς τε σῆς εὐψυχίας | καὶ τοῦ δικαίου (ἔκατι). Herc. F. 509: ὀνομαστὰ πρᾶσσω. Hipp. 379: τὰ χρήστ' ἐπιστάμεσθα. I. A. 408: ἐς κοινὸν ἀλγεῖν τοῖς φίλοισι χρή φίλους. I. T. 559: κακὸν δίκαιον εἰσεπράξατο. Ion, 969: τὰ θνητὰ τοιαῦτ(α). Med. 330: ἔρωτες . . . κακὸν μέγα. Or. 397: σοφόν τοι τὸ σαφές, οὐ τὸ μὴ σαφές. Phoen. 597: φιλόψυχον κακόν. Suppl. 435: νικᾷ δ' ὁ μείων τὸν μέγαν δίκαι' ἔχων. Tro. 489: θριγκὸς ἀθλίων κακῶν. fr. 21, 3 N²: οὐκ ἂν γένοιτο χωρὶς ἐσθλὰ καὶ κακά. 80: φεῦ φεῦ, τὰ μεγάλα μεγάλα καὶ πάσχει κακά. 236: σὺν μυρίοισι τὰ καλὰ γίγνεται πόνοις. 275, 4: κἂν σμίκρ' ἔχη τις, μεγάλ' ἔχειν νομιζέτω.

SOPH. Ai. 1003: ἴθ', ἐκκύλυσον, ὡς ἴδω τὸ πᾶν κακόν. Antig. 77: τὰ τῶν θεῶν ἔντιμ(α). El. 333: ἀλγῶ π'ι τοῖς παροῦσιν. *Ibid.* 384: ἐν καλῷ φρονεῖν. O. C. 771: τὸ συγγενές τοῦτ(ο). O. T. 110-1: τὸ δὲ ζητούμενον | ἁλωτόν, ἐκφεύγει δὲ τὰ μελούμενον. *Ibid.* 800: τάληθές ἐξέρω. Ph. 446: οὐδὲν πω κακόν γ' ἀπώλετο. *Ibid.* 674-5: τὸ . . . νοσοῦν. *Ibid.* 919: σῶσαι κακοῦ. Tr. 196: τὸ ποθοῦν. Trach. 474: πᾶν σοι φράσω τάληθές. fr. 100 N²: τὸ καλῶς πεφυκός. fr. 321 N²: φρονεῖν . . . ἴσα. fr. 326 N²: τὰ ψευδῇ λέγειν.

AESCHYL. Ag. 79: τό θ' ὑπέργηρων. Cho. 212: εὔχου τὰ λοιπά. Eum. 276: διδασθεῖς ἐν κακοῖς. Pers. 228: ἐκτελοῖτο δὴ τὰ χρηστά. P. V. 26: τοῦ παρόντος ἀχθῶδων κακοῦ. S. c. Th. 1: χρή λέγειν τὰ καίρια. Suppl. 77: τὸ δίκαιον ἰδόντες. fr. 390 N²: ὁ χρήσιμ' εἰδώς, οὐχ ὁ πόλλ' εἰδώς σοφός. 396 N²: μαθάνειν σοφά.

TRAG. fr. adesp. 31 N²: οὐκ ἀξιῶ μικρῶν σε, μεγάλα δ' οὐκ ἔχω. *Ibid.* 513, 2 N²: τὰμὰ γὰρ καλῶς ἔχει.

PIND. (not overcommon). O. 1, 31: ἅπαντα . . . τὰ μέλιχα. *Ibid.* 2, 36: ἀτειρεῖ σὺν ἀγαθῷ. *Ibid.* 2, 62: οἶδεν τὸ μέλλον. *Ibid.* 9, 28: ὥπασαν τὰ τερπν(ά). *Ibid.* 9, 94: κάλλιστα . . . ῥέξαις. *Ibid.* 10, 55: τὸ σαφανές. *Ibid.* 12, 9: τῶν δὲ μελλόντων τετύφλωνται φραδαί. *Ibid.* 13, 103: τὰ τ' ἐσσόμενα τότ' ἂν φαῖν σαφές. *Ibid.* 14, 5-6: σὺν γὰρ ὕμνιν . . . τὰ γλυκέ' ἀνeta πάντα βροτοῖς. P. 1, 86: μὴ παρίει καλά. N. 11, 42: ἐν ἀμείβοντι.

BACCHYL. fr. 1, 1: μοῖραν . . . καλῶν.

SIMONID. C. fr. 37, 13: τό γε δεινόν.

SAPPH. fr. 51: ἀράσαντο δὲ πάμπαν ἔσλα | τῷ γάμβρῳ.

SOLOON, fr. 4, 32: κακὰ πλείστα πόλει δυσνομία παρέχει.

ALCAE. fr. 35, 1: οὐ χρή κάκοισι θῦμον ἐπιτρέπην.

ARCH. fr. 20: κλαίω τὰ θασίων, οὐ τὰ Μαγνήτων κακά.

HYMN. HOM. 4, 44: κέδν' εἰδυῖαν.

HES. O. et D. 40: ὅσφ πλέον ἤμισυ παντός. *Ibid.* 91: ἄτερ τε κακῶν καὶ ἄτερ χαλεποῦ πόνοιο. *Ibid.* 116-7: ἐσθλὰ δὲ πάντα | τοῖσιν ἔην. Theog. 28: ἀληθέα γηρύσασθαι.

HOM. Od. 1, [140]=4, 56=7, 176=10, [372]=15, [139]=17, 95: παρεόντων. 1, 274: ἐπὶ σφέτερα σκιδνασθαι. 1, 428: κεδνὰ ἰδυῖα. 2, 231: αἴσιμα εἰδώς. 2, 369: ἐπὶ σοῖσι καθήμενος. 3, 115: πεντατέες γε καὶ ἐξάτεες. 3, 118: εἰνάτεες.

3, 247: ἀληθές. 3, 277: φίλα εἰδότες. 4, 460: ὀλοφώλια εἰδώς. 4, 695=22, 319: ἐνεργέων. 4, 696 and 711: πεπνυμένα εἰδώς. 4, 837: ἀνεμώλια βάζειν. 5, 182: οὐκ ἀποφώλια εἰδώς. 5, 476: ἐν περιφαινομένῳ. 7, 166: ἔνδον ἐόντων. 7, 310: αἴσιμα πάντα. 8, 66=473: μέσσω. 8, 262: ἐς μέσον. 8, 405: πολέος. 8, 584: κεχαρισμένα εἰδώς. 9, 189: ἀθεμίστια ἦδει. 9, 474: κερτομίωσιν. 11, 432: λυγρὰ ἰδυῖα. 13, 405: ἦπια οἶδεν. 14, 12: τὸ μέλαν δρυός. 14, 91: νέεσθαι ἐπὶ σφέτερ(α). 14, 125: ἀληθέα. 14, 288: ἀπατήλια εἰδώς. 14, 433: αἴσιμα ἦδει. 15, 77: ἔνδον ἐόντων. 15, 88: νείσθαι ἐφ' ἡμέτερ(α). 17, 452: ἀλλοτρίων. 17, 456: ἀλλοτρίοις. 18, 404: τὰ χερίονα. 18, 414: ἐπὶ ῥηθέντι δικαίῳ. 19, 248: ἄρτια ἦδει. 19, 329: ὅς... ἀπηνέα εἰδῆ. 20, 177: κερτομίωσιν. 21, 85: ἐφημέρια φρονέοντες.

HOM. II. 1, 70: τὰ τ' ἐόντα τὰ τ' ἐσσόμενα πρό τ' ἐόντα. 1, 106: τὸ κρήγυνον. 1, 107: τὰ κάκ'. 1, 539: κερτομίωσι. 1, 542: κρυπτάδια φρονέοντα. 1, 576: τὰ χερίονα. 2, 213: ἄκοσμά τε πολλὰ τε ἦδει. 3, 69: ἐν μέσσω. 4, 161: σύν τε μεγάλῳ ἀπέτισαν. 4, 185: ἐν καιρίῳ. 4, 256: μελιχίοισιν. 4, 541: κατὰ μέσσον. 6, 162: ἀγαθὰ φρονέοντα. 6, 376: νημερτέα μυθήσασθε. 6, 382: ἀληθέα. 7, 238: ἐπὶ δεξιὰ... ἐπ' ἀριστερά. 7, 277: μέσσω. 8, 491=10, 199: ἐν καθαρῷ. 9, 579: τὸ... ἥμισυ. 10, 357: δουρηνεκές. 11, 336: κατὰ ἴσα. 12, 436: ἐπὶ ἴσα. 13, 824: ποῖον ἔειπες. 17, 431: μελιχίοισι. 21, 214: περὶ δ' αἴσυλα ῥέξεις. 22, 497: ὀνειδείωσιν. 23, 275 and 538: τὰ πρῶτα, *first prize*. 23, 538: δεύτερ(α), *second prize*. 23, 562: πολέος. 23, 570: ποῖον ἔρεξας. 23, 751: λοισθήμ(α), *last prize*. 24, 531: τῶν λυγρῶν. For ξείνιον, ξείνια, ξεινήιον, ξεινήια, vid. Hom. Dict.

37. NEUTER PLURAL OF ADJECTIVES AND VERBALS IN -τος AND -τέος.—Especially to be noticed in this connection is the use of the neuter plural of adjectives and of verbals for the singular. This use is not a standard prose use. See Bishop, A. J. P. xx (1899), 1-21 and 121-138.

πλοῖμώτερα ἐγένετο, THUC. 1, 8, 2; *Greater facilities of navigation ensued.*

ORATORES ATTICI: No occurrence according to E. R. Schulze, *Quaestiunculae grammaticae ad oratores Atticos spectantes*, Bautzen, 1889.

PLATO: In Rpb. 416 E, Krüger suggests ὅσια for ὄσια, and *Ibid.* 562 A, cited by Matth. § 443, is not an example.

XEN. An. 3, 4, 49: ἔως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν, ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε περὶ. *Ibid.* 4, 6, 17: ἐάνπερ ἅπαξ λάβωμέν τι τοῦ ὄρου, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται.

THUC. 1, 8, 2: καταστάντος δὲ τοῦ Μίνω ναυτικοῦ πλοῖμώτερα ἐγένετο παρ' ἀλλήλους. 1, 72, 1: παριτητέα. 1, 79, 2: πολεμητέα. 1, 86, 3: παραδοτέα, διακριτέα, τιμωρητέα. 1, 88: πολεμητέα. 1, 93, 4: ἀνθεκτέα. 2, 3, 3: ἐδόκει οὖν ἐπιχειρητέα εἶναι. 2, 10, 2, and 56, 1: ἐτοῖμα. 3, 16, 2: ἄπορα. 4, 1, 3 and 5, 14, 4: ἀδύνατα. 6, 25, 2: πλευστέα. 6, 50, 5: πολεμητέα.

HDT. 1, 4: δῆλα... ὅτι. 1, 91: τὴν πεπωμένην μοῖραν ἀδύνατά ἐστι ἀπο-

φυγεῖν καὶ θεῶ. 1, 112: βεβουλευμένα ἔσται. 1, 194: οἶά τε, *et saepe*. 1, 207: δῆλα, *et saepe*. 3, 61: ἀκουστέα. 3, 109: βιώσιμα. 5, 124 and 6, 13: ἀδύνατα. 6, 106: *id.* 7, 185: προσλογιστέα. 9, 2: χαλεπά.

AR. Ach. 770: οὐ δεινά; *Ibid.* 1079: οὐ δεινὰ μὴ 'ξεῖναί με μὴδ' ἑορτάσαι; Eq. 30: κράτιστα. *Ibid.* 609: δεινά. Av. 1033: οὐ δεινά; Lys. 626: δεινά.

COM. 4, 661: ἀνότητά γ' εἰ τοῦτ' ἦλθες ἐπιτάξων ἐμοί.

EUR. Alc. 218: δῆλα (*bis*). Bacch. 1039: συγγνωστά. Hec. 1107: *id.* H. F. 583: δίκαια τοὺς τεκόντας (subj.) ὠφελεῖν τέκνα (obj.). Hipp. 269: ἄσσημα. Med. 703: συγγνωστά. Or. 413: οὐ δεινά. Phoen. 994: συγγνωστά.

SOPH. Ai. 887: σχέτλια. *Ibid.* 1126: δίκαια. Ant. 576: δεδογμέν(α). *Ibid.* 677: ἀμυντέ(α). *Ibid.* 678: ἡσσητέα. Ph. 524: αἰσχροί. Tr. 495, 1116: δίκαια.

AESCHYL. Pr. V. 216: κράτιστα.

PIND. O. 1, 53: ἄπορα. P. 1, 34: εὐκότα. 2, 81: ἀδύνατα. 4, 247: μακρά. N. 8, 4: ἀγαπατά.

HOM. Od. 8, 299: οὐκέτι φυκτὰ πέλοντο, but Od. 5, 359: ὅθι μοι φάτο φύξιμον εἶναι. 11, [456]: ἐπεὶ οὐκέτι πιστὰ γυναιξίν. 14, 489: οὐκέτι φυκτὰ πέλονται. 20, 223: οὐκέτ' ἀνεκτὰ πέλονται.

Il. 14, 97-8: ὄφρ(α) . . . | Τρωσὶ μὲν εὐκτὰ γένηται. 16, 128: μὴ δὴ νῆας ἔλωσι καὶ οὐκέτι φυκτὰ πέλωνται.

38. ELLIPSIS OF NEUTER SUBSTANTIVES.—Definite ellipses of neuter substantives are rare.

θερμῷ (ὑδατι) . . . λουῖσθαι, AR. Nub. 1044; *To bathe in hot water.*

HDT. 2, 37: λούνται δὲ δις τῆς ἡμέρης ἐκάστης ψυχρῷ (sc. ὑδατι).

AR. Nub. 1044 (see above). Eccl. 216: βάπτουσι θερμῷ.

COM. 3, 445: τὸ θερμόν.

THEOGN. 263: ψυχρόν μοι παρὰ τῇδε φίλοι πίνουσι τοκῆς.

39. POSSESSIVE PRONOUN OR POSSESSIVE GENITIVE WITH ADJECTIVES AND PARTICIPLES USED SUBSTANTIVELY.—Unless an adjective or participle is fully substantivized it does not take a possessive pronoun, and seldom the possessive genitive in attributive position.

τὰ τοῦ δήμου συμφέροντα, DIN. 1, 107; *The commons' interests.*

τὸν δμώνυμον τὸν ἐμαυτοῦ, DEM. 3, 21; *That namesake of mine.*

τῷ σῷ δμωνύμῳ, PLATO, Theaet. 147 D; *Your namesake.*

DIN. 1, 107 (see above).

DEM. 3, 21 (see above). 18, 47: τὸ τοῦ προδιδόντος συμφέρον. 18, 138: τὸ τῆς πόλεως συμφέρον. 18, 139: τὸ τῶν ἐχθρῶν συμφέρον, but *ibid.*: περὶ τῶν συμφερόντων τῇ πόλει. 37, 1: τοῦ δικαίου τούτου. [56], 28: μετὰ τοῦ συμφέροντος τοῦ τῶν δανειστῶν.

AESCHIN. 3, 80: τοῦ ὑμετέρου συμφέροντος.

ISOC. 5, 24: τοῖς ἐπιτηδείοις τοῖς ἐμοῖς.

LYS. [2], 71: τοὺς προσήκοντας αὐτῶν ἐλεεῖν, but [2], 76: τοὺς τούτοις προσήκοντας, and 12, 72: τὰ τῇ πόλει συμφέροντα. 12, 79: παρὰ . . . τῶν τουτουῖ συναρχόντων. 12, 87: τοὺς συνάρχοντας αὐτοῦ.

AND. 2, 9: τῷ ἐμῷ αἰσχυρῷ.

ANT. 5, 7: τῷ ὑμετέρῳ δικαίῳ. 5, 18: τοῖς ἐμοῖς προσήκουσιν, but 5, 59: τῶν ἐμοὶ προσηκόντων. 5, 59: τῶν ἐκείνου ἀναγκαίων.

PLATO, Apol. 34 B: οἱ τούτων προσήκοντες. Cf. Legg. 868 B: τῶν προσηκόντων τῷ τελευτήσαντι, but just below: τοὺς προσήκοντας τοῦ τελευτήσαντος. Cf. *ibid.* 868 C: τοῖς προσήκουσι τοῦ τελευτήσαντος, and *ibid.* 947 C: οἱ προσήκοντες τοῦ τελευτήσαντος. Phaedr. 240 A: τὸ αὐτοῦ γλυκύ. Rpb. 338 C: τὸ τοῦ κρείττονος . . . ξυμφέρον, and similarly often. Theaet. 147 D (see above).

XEN. Apol. 27: τοῖς ἐμοῖς εὖνοις. Hell. 5, 2, 33: τοῖς . . . ὑμετέροις δυσμενεῖσι.

THUC. 2, 61, 2: ἐν τῷ ὑμετέρῳ ἀσθενεῖ τῆς γνώμης. 5, 46, 1: ἐν μὲν τῷ σφετέρῳ καλῷ, ἐν δὲ τῷ ἐκείνων ἀπρεπεῖ. 6, 11, 6: τὸ σφέτερον ἀπρεπές.

HDT. 3, 65: ὑπὸ τῶν ἐωυτοῦ οἰκηιοτάτων.

AR. Eq. 845: ἀπαξάπαντας τοὺς ἐμοὺς ἐχθροὺς ἐπιστομίζειν. Pl. 631: ὦ βέλτιστε τῶν σαντοῦ φίλων.

EUR. Alc. 167: ὥσπερ αὐτῶν ἡ τεκοῦσ' ἀπόλλυμαι. El. 335: ὃ τ' ἐκείνου τεκόν. Hipp. 1007: τὸ σῶφρον τοῦμόν. I. A. 1270: οὐδ' ἐπὶ τὸ κείνου βουλόμενον ἐλήλυθα.

On the use of a Neuter Adjective as the Predicate of a Masculine or Feminine Subject, see under *Concord*, 126.

40. χρῆμα and πράγμα.—χρῆμα and πράγμα are often used to make a substantive of an adjective. The use of χρῆμα and πράγμα resembles that of ἀνὴρ.

κοῦφον γὰρ χρῆμα ποιητής ἐστι, PLATO, Ion, 534 B: *A poet is a light and airy thing.*

ORATORES ATTICI: χρῆμα not in DEM., LYS., and ANTIPHON.

DEM. [35], 15-6: Δάκριτος μέγα πράγμα, Ἰσοκράτους μαθητής.

PLATO, Gorg. 485 B: πικρόν τί μοι δοκεῖ χρῆμα εἶναι. Ion, 534 B (see above).

XEN. Cyr. I, 4, 8: καταβάλλει τὴν ἔλαφον, καλόν τι χρῆμα καὶ μέγα.

HDT. 3, 53: τυραννὶς χρῆμα σφαλερόν. 5, 96: πᾶν χρῆμα ἐκίεε, and χρῆμα elsewhere in Hdt.

AR. Nub. 816: τί χρῆμα πάσχεις; and similarly elsewhere in comedy and tragedy. Lys. 511: μέγα πράγμα. *Ibid.* 677: ἵππικώτατον . . . χρῆμα. Pl. 856: σχέτλια . . . πράγματα.

COM. 4, 4: δημοτικὸν . . . πράγμα καὶ σωτήριον.

EUR. Or. 70: ἄπορον χρῆμα δυστυχῶν δόμος.

SOPH. Ai. 288: τί χρῆμα δρᾶς;

AESCHYL. Cho. 10: τί χρῆμα λεύσσω;

PIND. O. 9, 104: χρῆμ' ἕκαστον.

41. ABSTRACT NOUN USED AS A CONCRETE.—Akin to the use of an adjective as a substantive is the employment of an abstract as a concrete. So

ἀγεμόνευμα = ἡγεμών,	κατάπαυμα,	πῆμα,
ἀκολουθία, <i>train</i> ,	κατηφείη,	πόθος,
ἄλημα,	κῆδευμα,	ποιμήνη,
ἄτη,	κρότημα,	πόνος,
βίος, <i>livelihood</i> ,	κώκυμα,	πρεσβεία,
βόσκημα,	λῆρος,	πρεσβεύματα,
γέλως, <i>laughing-stock</i> ,	λόχευμα,	στύγος,
γενεά, <i>kindred</i> for <i>kinsman</i> ,	μέγεθος,	συγγένεια,
γενέθλη,	μέλημα,	συμμαχία,
γένεσις,	μήνυμα,	τιμαί,
γένος,	μῆνις,	τρίμμα,
γόνος,	μῆτις,	τροφή,
δουλεία,	μίσμα,	ὑβρισμα,
ἐλέγχεα,	ξυγγένεια,	ὑπηρεσία,
ἔρις,	νεότης,	φθόρος,
ἐταιρία,	νόσος, <i>plague</i> ,	φιλότης,
ζηλώματα,	νύμφευμα,	φλόξ,
ἡλικία,	ὄλεθρος,	φόνος,
θεραπεία,	ὀμηλικίη,	φυγή,
κάλλος,	παίδευσις,	φυλακίη,
κάθαρμα, <i>offscouring</i> , <i>out-</i>	παιπάλημα,	χάρμα.
<i>cast</i> ,	περίτριμμα,	

Many of the above examples are exclusively poetical, others are colloquial or vulgar, and some belong to neither sphere. For references see the dictionaries. A few illustrative passages are cited below. Compare *Massinger*, "Careless harlotry"; *Shaks.*, "What trade art thou?"

σοὶ δ' ἀρετῆς, ὦ κάθαρμ(α) . . . τίς μετουσία; DEM. 18, 128, *You and virtue, you offscouring of the earth, what have you in common with her?*

DEM. 18, 127: περίτριμμ' ἀγορᾶς, ὄλεθρος γραμματεῦς. *Ibid.* 128 (see above).

PLATO, *Phaedr.* 228 D: ὃ φιλότης. *Ibid.* 252 A: κοιμᾶσθαι . . . ἐγγυτάτω τοῦ πόθου. *Theact.* 176 D: οἶονται ἀκοῦειν ὅτι οὐ λῆροί εἰσι, γῆς ἄλλως ἄχθῃ.

XEN. *Cyr.* 5, 2, 7: τὴν θυγατέρα, δεινόν τι κάλλος καὶ μέγεθος, *An awful beauty and divinely tall.*

THUC. 2, 41, 1: ξυνελών τε λέγω τήν τε πᾶσαν πόλιν τῆς Ἑλλάδος παίδευσιν (*school*) εἶναι.

HDT. I, 31: τούτοις . . . βίος τε ἄρκέων ὑπὴν, *They had substance enough.*

AR. Nub. 447: περίτριμμα δικῶν.

EUR. Phoen. 30-1: ἡ δὲ τὸν ἐμὸν ὠδίνων πόνον | μαστοῖς ὑφείτο. [Rhes.] 498-9: ἔστι δ' αἰμυλώτατον | κρότημ' Ὀδυσσεύς. fr. 530: Κύπριδος δὲ μίσσημα(α), Cf. "She is my pet aversion."

SOPH. Ant. 650: ψυχρὸν παραγκάλισμα, *Hugging-piece* (wife). O. C. 902-3: ὥς μὴ . . . γέλως . . . ἐγὼ | ξένῳ γένωμαι τῷδε. fr. 827: κρότημα.

AESCHYL. Cho. 1027-8: κτανεῖν τέ φημι μητέρ' οὐκ ἄνεν δίκης, | πατροκτόνον μίασμα καὶ θεῶν στύγος.

PIND. P. 4, 135-6: τῶν δ' ἀκούσαις αὐτὸς ὑπαντίασεν | Τυροῦς ἐρασιπλοκάμου γενεά. *Ibid.* 250: φόνον, *murderess.*

HOM. Il. 2, 235: κάκ' ἐλέγχε(α). *Ibid.* 9, 538: δῖον γένος.

The Greeks had no terms for our abstract and concrete, which are imperfectly represented, the one by πρᾶγμα, the other by σῶμα. What we call abstract formations are largely feminine and neuter, feminine collectives, neuter collectives: the feminine goes back to personification (the mother gender), the neuter to result (fruit), mass.

42. PLURAL OF ABSTRACT SUBSTANTIVES USED DISTRIBUTIVELY.—In Greek, the plural of abstract substantives is used distributively with far more freedom than in modern English. In Old English compare "Lete us two preue oure *strengthes*," Morte d'Arthur, 193, 22, and similarly elsewhere.

οὐδ' ἀπέβλεψεν (sc. ὁ δῆμος) εἰς τὰς οὐσίας τὰς τούτων, DEM. 21, 2; *The commons had no regard to their substance (property).* πολλῶν γὰρ τὰ μέρη τὸν ἀδελφὸν ἀποστερεῖ, 36, 36; *He deprives his brother of his share(s) in many things.*

DEM. 21, 2 (see above). 30, 21: ἀδελφῶν καὶ θυγατέρων βίους ἐγχειρίζομεν, ὑπὲρ ὧν τὰς ἀσφαλείας μάλιστα σκοποῦμεν. 36, 36 (see above).

ISOC. 2, 46: τὰς ἀληθείας τῶν πραγμάτων. 3, 15: τὰς ἰσότητας τοῖς μετέχουσι τῶν πολιτειῶν ζητοῦσι. 3, 20: τὰς εὐνοίας ἔχουσιν. 4, 151: τὰ . . . σώματα διὰ τοὺς πλούτους τρυφῶντες. (In Isocrates the plural is so marked a mannerism, and is so often suggested by the avoidance of hiatus, that it is not necessary to insist on sharp distinctions in that author.)

ANT. I, 28: οὐ . . . μαρτύρων γ' ἐναντίον οἱ ἐπιβουλευόντες τοὺς θανάτους τοῖς πέλας μηχανῶνται.

PLATO, Legg. 625 B-C: κυπαρίττων τε ἐν τοῖς ἄλσεσιν ὕψη καὶ κάλλη, *The height and beauty of the cypresses in the groves.* Rpb. 425 A: σιγάς τε τῶν νεωτέρων παρὰ πρεσβυτέροις, *Silence of the juniors in the presence of seniors.*

XEN. Cyr. 3, 3, 19: ῥώμαις. Hell. 6, 1, 5: ταῖς ἡλικίαις.

THUC. 7, 55, 2: πόλεσι . . . καὶ ναῦς καὶ ἵππους καὶ μεγέθη ἐχούσαις.

HDT. 1, 202; 2, 10: μεγάθρα. 3, 102: μύρμηκες μεγάθρα ἔχοντες κυνῶν μὲν ἐλάσσονα, ἀλωπέκων δὲ μέζονα. 3, 107: μεγάθρα. 6, 58: τῶν γὰρ ὧν βαρβά-ρων οἱ πλεῖντες τῷ αὐτῷ νόμῳ χρέωνται κατὰ τοὺς θανάτους τῶν βασιλέων, *At the death of their kings.* 7, 103: μεγάθρα.

AR. PL. 530: ἱματίων βαπτῶν δαπάναις.

EUR. PHOEN. 870: αἶθ' αἵματωπὸν δεργμάτων διαφθοραί.

SOPH. O. C. 552: τὰς αἵματηρὰς ὁμμάτων διαφθοράς. PH. 304: οὐκ ἐνθάδ' οἱ πολλοὶ τοῖσι σὺφροσιν βροτῶν.

AESCHYL. AG. 404-5: λιποῦσα δ' ἀστοῖσιν . . . ναυβάτας ὅπλισμούςς.

PIND. O. 4, 12: τροφαῖς ἐτόιμον ἵππων (= ἵπποτροφίαις). *Ibid.* 9, 19: στε-φάνων ἄωτοι. *Ibid.* 12, 9: τῶν . . . μελλόντων . . . φραδαί. P. 1, 4: προοιμίων ἀμβολάς. *Ibid.* 10, 72: πολλίων κυβερνάσις. I. 3 [4], 48: τῶν ἀπειράτων γὰρ ἄγνωστοι σιωπαί.

43. THE DISTRIBUTIVE SINGULAR.—The distributive singular of abstract nouns is less common in Greek than the plural, and the distributive singular of concrete nouns is rare.

κακοὶ τὴν ψυχὴν, AESCHIN. 3, 47; *Base of soul.*

AESCHIN. 3, 47 (see above).

PLATO, RPB. 452 B: μὴ ἡδεῖς τὴν ὄψιν.

XEN. AN. 2, 3, 15: θανμάσαι τοῦ κάλλους καὶ μεγέθους.

THUC. 2, 70, 3: ἐξελθεῖν αὐτοὺς . . . ξὺν ἐνὶ ἱματίῳ, γυναικας δὲ ξὺν δυοῖν. 3, 22, 2: τὸν ἀριστερὸν πόδα μόνον ὑποδεδεμένοι. 3, 22, 3: ψилоὶ δώδεκα ξὺν ξιφιδίῳ καὶ θώρακι ἀνέβαινον, but *ibid.* just below: ψилоὶ ἄλλοι . . . ξὺν δορατίοις ἐχώρουν. 4, 4, 2: τὸν πηλὸν . . . ἐπὶ τοῦ νώτου ἔφερον, *They carried the clay upon their backs.* 6, 44, 2: ἀγορὰ οὐδὲ ἄστει, ὕδατι δὲ καὶ ὄρμῳ. 8, 96, 5: διάφοροι . . . τὸν τρόπον.

HDT. 1, 31: τοῦτοιςιν . . . ὑπὴν . . . ῥώμῃ σώματος.

AR. PAX, 607: τὰς φύσεις ὑμῶν δεδοικώς καὶ τὸν αὐτοδὰξ τρόπον. AV. 643: καὶ τοῦνομ' ἡμῖν φράσατον.

EUR. CYCL. 225: σῶμα συμπεπλεγμένους. H. F. 703: κοσμεῖσθε σῶμα.

SOPH. O. T. 1375: ἀλλ' ἡ τέκνων δῆτ' ὄψις ἦν ἐφίμερος.

AESCHYL. PERS. 441-2: ἀκαμαῖοι φύσιν | ψυχὴν τ' ἀριστοὶ κεῦγένειαν ἐκπρεπεῖς.

44. PLURAL ABSTRACT NOUNS USED CONCRETELY.—PLURAL OF PROPER NOUNS.—Pluralizing abstract nouns makes them concrete; pluralizing proper nouns makes them common.

So μανίαι, *attacks of madness*; θάνατοι, *executions, cases of death.*

τὰς Ἀλκμήνας, AR. AV. 558; *Your Alcmenas* (women like Alcmena).

45. *Plural of Abstract Nouns:*

DEM. [26], 19: διὰ τὰς τούτων ἀπονοίας. 38, 21: φόνοι καὶ ὕβρεις, *Murders and outrages*. [42], 8: περὶ τῶν ἄλλων ἀκούσεσθε πάσας τὰς ἀληθείας.

ISOC. 7, 4: τοῖς πλούτοις, ταῖς δυναστείαις, ταῖς ἐνδείαις, ταῖς ταπεινότησι. 7, 44: εἰδότες τὰς ἀπορίας μὲν διὰ τὰς ἀργίας γιγνομένας, τὰς δὲ κακουργίας διὰ τὰς ἀπορίας. 8, 90: ἐν σιτοδείαις καὶ πολιορκίαις. (See note on Isocrates above, 42.)

PLATO, Phaed. 84 C: πολλὰς γὰρ δὴ ἔτι ἔχει (sc. τὰ λεχθέντα) ὑποψίας καὶ ἀντιλαβάς.

XEN. Hell. 6, 3, 8: εἰκάτε τυραννίσιν μᾶλλον ἢ πολιτείαις ἡδόμενοι.

THUC. 6, 77, 1: Λεοντίνων τε ξυγγενῶν κατοικίσεις καὶ Ἑγεσταιῶν ξυμμάχων ἐπικουρίας.

HDT. 3, 40: ἐμοὶ δὲ αἱ σαὶ μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσι.

AR. Nub. 1071-3: σκέψαι . . . ἡδονῶν . . . ὅσων μέλλεις ἀποστερεῖσθαι, | παίδων, γυναικῶν, κτέ. 1075: τὰς τῆς φύσεως ἀνάγκας.

EUR. H. F. 835: μανίας. .

SOPH. El. 873: φέρω γὰρ ἡδονάς.

PIND. O. 1, 14: ἀρετῶν. So forms of ἀρεταί, *ibid.* 92; 2, 12; 4, 9; 5, 1; 15, etc. *Ibid.* 9, 39: μανίασιν. *Ibid.* 9, 99 and N. 9, 31: ἀγλαΐαισιν. N. 11, 48: μανίαι.

HOM. Od. 1, 297: νηπιάας. 12, 341: πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι. 17, 244: ἀγλαΐας.

Il. 4, 107: ἐν προδοκῇσι. 9, 115: ἐμὰς ἅτας κατέλεξας (metre would admit of sing.). 10, 391: πολλῇσιν . . . ἄτησι.

Not so clearly concrete is the Homeric use of many other abstract plurals, chiefly datives in -ησι, and forms of nouns in -σύνη. Metre may have had its influence. See also Stein on HDT. 3, 52.

46. *Plural of Proper Nouns:*

PLATO, Conv. 218 A and B: ὁρῶν αὖ Φαῖδρους, Ἀγάθωνας, Ἐρυξιμάχους, Πανσανίας, Ἀριστοδήμους τε καὶ Ἀριστοφάνους. Crat. 432 C: δύο Κρατύλοι. Menex. 245 D: Πέλοπες . . . Κάδμοι . . . Ἀἰγυπτοὶ . . . Δαναοί. Theaet. 169 B: Ἡρακλέες τε καὶ Θησέες.

XEN. An. 3, 2, 31: μυρίους ὄψονται ἀνθ' ἐνὸς Κλεάρχου.

THUC. 6, 27, 1: ὅσοι Ἑρμαὶ ἦσαν λίθινοι ἐν τῇ πόλει, *Statues of Hermes*.

HDT. 3, 160: Βαβυλῶνας . . . εἴκοσι πρὸς τῇ εὐσίῃ.

AR. Av. 558-9: τὰς Ἀλκμήνας . . . τὰς Ἀλόπας καὶ τὰς Σεμέλας.

AESCHYL. Ag. 1439: Χρυσῆϊδων μείλιγμα τῶν ὑπ' Ἰλίου.

TRAG. fr. adesp. 289 N²: ἐξῆλθον Ἑκτορές τε καὶ Σαρπηδόνες.

HOM. Il. 18, 157: δὺ Ἀἴαντες. Cf. *ibid.* 163: δῶο Αἴαντε.

47. DIVERGENT PLURAL EXPRESSIONS.—Plural expressions that diverge from English proceed from different concep-

tions. *πυροί*, *wheat* (grains), *κριθαί*, *barley* (corns), *κρέα* (pieces of) *meat*, *ἄλες* (grains of) *salt*.

ξύλα, *πυρούς*, DEM. 19, 145; *Wood, wheat*.

DEM. 19, 145 (see above). 19, 189: *ποῦ δ' ἄλες*; 19, 191: *τοὺς ἄλας*.

PLATO, CONV. 217 D: *διελεγόμεν πόρρω τῶν νυκτῶν*, *Till late in the night* (watches). PROT. 318 E: *λογισμούς* (*computations*) *τε καὶ ἀστρονομίαν* . . . *διδάσκοντες*. RPB. 372 C: *ἄλας*. *Ibid.* 621 B: *μέσας νύκτας γενέσθαι* (so regularly *μέσαι νύκτες*).

XEN. AN. 6, 4, 6: *κριθὰς καὶ πυρούς* . . . *καὶ μελίνας καὶ σήσαμα κτέ.* CYR. 2, 2, 2: *κρέα* . . . *τρία*. HELL. 3, 3, 7: *ξύλα*.

THUC. 4, 16, 1: *δύο χοίνας* . . . *ἀλφίτων*. 6, 22: *πυρούς καὶ πεφρυγμένες κριθάς*. 7, 87, 1: *οἱ* . . . *ἥλιοι* (*Heat of the sun on successive days*).

HDT. 4, 8: *ἀπὸ ἡλίου ἀνατολέων*, and so *ἀνατολαί* elsewhere. 7, 30: *λίμνην ἐκ τῆς ἄλες γίνονται*.

AR. PAX, 192: *τὰ κρέα ταυτί*, and *κρέα* very often in Aristophanes. AV. 622: *κριθὰς, πυρούς*. *Ibid.* 626: *πυρούς ὀλίγους*.

EUR. CYCL. 122: *γάλακτι καὶ τυροῖσι* (sc. *ζῶσι*). EL. 652: *ἡλίους, days*.

SOPH. TR. 1053-4: *ἐκ μὲν ἐσχάτας | βέβρωκε σάρκας*.

AESCHYL. EUM. 254: *ὁσμὴ βροτείων αἱμάτων*.

PIND. fr. 168 Bgk.⁴: *σαρκῶν* . . . *ἐνοπῶν*.

HOM. OD. 4, 604: *πυροί*, and forms of *πυροί* elsewhere. 9, 219 and 225: *τυρῶν*. 11, 123 and 23, 270: *ἄλεσσι*, but 17, 455: *σύ γ' ἂν* . . . *οὐδ' ἅλα δοίης*. 18, 77: *σάρκες*, and forms of *σάρκες* elsewhere. 22, 21: *κρέα*, and so forms of *κρέα* often in Iliad and Odyssey.

IL. 5, 588: *κονίησι(ν)*, and so regularly, but 23, 732 and elsewhere: *κονίη*. 23, 15: *δεύοντο ψάμαθοι*, and forms of *ψάμαθοι* often in Iliad and Odyssey.

48. PLURAL OF FEMININE NAMES OF TOWNS AND OF PARTS OF THE HUMAN BODY.—Feminine names of towns in the plural are dualistic. So also symmetrical parts of the human body, not a common prose usage.

Ἀθῆναι, *Athens* (upper and lower towns¹); *Θῆβαι*, *Thebes*; *νῶτα*, *back*; *στέρνα*, *στήθη*, *breast*; *πρόσωπα*, *countenance*; *μέτωπα*, *forehead*.

49. Names of Towns:

DEM. 9, 27: *πλησίον Θηβῶν καὶ Ἀθηνῶν*. 16, 25: *τὰς* . . . *Θεσπιάς* . . . *καὶ τὰς Πιλαταίας*. 18, 48: *ἀπώλεσε Θήβας*. 19, 158: *εἰς Φεράς*. [56], 5: *εἰς Ἀθήνας*, etc.

PLATO, LEGG. 753 A: *μέγα* . . . *φρονοῦσιν αἱ Ἀθῆναι*.

XEN. VECT. 1, 6: *τὰς Ἀθήνας*.

¹ Sometimes explained as a locative mistaken for a plural (Johannson).

THUC. I, 31, 3: ἐς τὰς Ἀθήνας. 2, 8, 1: ἐν ταῖς Ἀθήναις.

HDT. I, 60: Ἀθήνας.

AR. Nub. 207: αἶδε μὲν Ἀθῆναι.

EUR. I. T. 1087: εἰς τὰς Ἀθήνας.

SOPH. O. C. 107-8: ὦ . . . Ἀθῆναι.

AESCHYL. Pers. 231: τὰς Ἀθήνας.

PIND. P. 7, 1: αἱ μεγαλοπόλεις Ἀθῆναι.

HES. fr. 129: Ἀθηναίων ἱεράων.

HOM. Od. 11, 323: Ἀθηναίων ἱεράων.

Il. 2, 546: Ἀθήνας εἶχον.

50. *Parts of the Human Body:*

PLATO, Prot. 352 A: ἴθι δὴ μοι ἀποκαλύψας καὶ τὰ στήθη καὶ τὸ μετὰφρενον ἐπίδειξον, and forms of στήθη of a single individual elsewhere.

XEN. An. 2, 6, 11: αὐτοῦ ἐν τοῖς προσώποις, if the reading is correct. Cyr. 4, 6, 4: παίσας εἰς τὰ στέρνα τὸν . . . παῖδα, and so forms of στέρνα elsewhere, but An. I, 8, 26: παίει κατὰ τὸ στέρνον.

THUC. 2, 49, 3: ἐς τὰ στήθη.

AR. Lys. 810: τὰ πρόσωπα, if the reading is correct. Thesm. 1067: ἀστεροειδέα νῶτα.

EUR. El. 1321: περί μοι στέρνοις στέρνα πρόσαψον, and so forms of στέρνα elsewhere. Hel. 1568: μέτωπα (sc. ταύρου). Tr. 763: ἐμοῖς νώτοις, and so forms of νῶτα elsewhere.

SOPH. El. 1277: τῶν σῶν προσώπων, and so forms of πρόσωπα elsewhere. Tr. 1090: ὦ νῶτα καὶ στέρν(α), and so forms of νῶτα and στέρνα elsewhere.

AESCHYL. P. V. 65: στέρνων διαμπάξ, and so forms of στέρνα elsewhere; sing. not in Aeschyl. *Ibid.* 430: νώτοις (of Atlas).

PIND. P. 1, 19: στέρνα λαχράντα. N. 9, 26: νῶτα.

HOM. Od. 6, 107: μέτωπα (the only instance of the plural of this word in Iliad and Odyssey). 6, 225: νῶτα, and so forms of νῶτα often. 8, 85: πρόσωπα, and so elsewhere. 18, 69: στήθεα, and so forms of στήθεα often. στέρνα not found in sing. sense in Od.

Il. 8, 94: νῶτα. 13, 290: στέρνων. 18, 414: πρόσωπα, and so forms of πρόσωπα elsewhere. 18, 415: στήθεα, and so forms of στήθεα elsewhere.

51. NAME OF THE INHABITANTS AS THE NAME OF THE CITY.—The name of the inhabitants is sometimes used instead of the city: (οἱ) Δελφοί, *Delphēi*, (οἱ) Διονῖνοι.

καὶ κρατήσαντες τοῦ ἐν Δελφοῖς ἱεροῦ παρέδωσαν Δελφοῖς, Thuc. I, 112, 5; *And having made themselves masters of the sanctuary at Delphi (among the Delphians), they handed it over to the Delphians.*

DEM. 19, 65: εἰς Δελφούς. 21, 51: ἐκ Δελφῶν καὶ ἐκ Δωδώνης. 25, 34: ἐν Δελφοῖς, and similarly often in Dem.

ISOC. 9, 27: *σωθεῖς εἰς Σόλους τῆς Κιλικίας*.

PLATO, Legg. 738 C: *ἐκ Δελφῶν ἢ Δωδώνης*, and similarly forms of *Δελφοί* often.

XEN. An. I, 2, 24: *ἐν Σόλοις καὶ ἐν Ἴσσοις*. I, 2, 26: *τὴν τε πόλιν τοὺς Ταρσοὺς διήρπασαν*. 3, I, 5: *ἐλθόντα εἰς Δελφούς*, and similarly forms of *Δελφοί* elsewhere.

THUC. I, 112, 5 (see above). 6, 3, 3: *Λεοντίους*.

HDT. I, 14: *ἐς Δελφούς*, and similarly often.

52. PLURALIS MAIESTATIS.—The use of the plural often gives the idea of fulness (*ὄγκος*); cf. AR. Rhet. 3, 6, Ps.-Longin. § 23; hence it is often used in poetry, e. g. *δόμοι*, *apartments*; *μέγαρα*, *halls*; *γάμοι*, *wedding rites*; *ταφαί*, *sepulchre (burial-grounds)*. Compare also the poetical use of *τεχνήματα*, *τεχνάσματα*, *handiwork*, *παιδεύματα*, *nursling*, etc., and the prose expression *παιδικά*, *familiar*, which is used only in the plural form.

ISOC. 9, 16: *μόνον τούτου* (sc. Πηλέως) *φασὶ τῶν προγεγενημένων ὑπὸ θεῶν ἐν τοῖς γάμοις ὑμέναιοι ἀσθῆναι*.

PLATO, Protag. 315 E: *παιδικὰ Πανσανίου τυγχάνει ὦν*, and so *παιδικά* elsewhere. Rpb. 383 B: *ἐν τοῖς αὐτῆς* (sc. Θέτιδος) *γάμοις*.

XEN. Ven. I, 7: *τῶν . . . μεγίστων γάμων μόνος ἔτυχεν* (sc. Μελανίων) *Ἀταλάντης*.

THUC. I, 132, 5: *ἀνὴρ Ἀργίλιος, παιδικὰ ποτε ὦν αὐτοῦ*.

HDT. 3, 10: *ἐτάφη ἐν τῇσι ταφῇσι . . . τὰς αὐτὸς οἰκοδομήσατο*. 5, 63: *ταφαί*.

AR. Ach. 450: *ἀπωθοῦμαι δόμων* (parod.). 456: *δόμων* (parod.). Vesp. 1026: *παιδίχ' ἑαυτοῦ*. Pax, 1206: *σοι . . . εἰς τοὺς γάμους*. Av. 132: *ἐστιᾶν γάμους*. Ran. 423: *ἐν ταῖς ταφαῖσι* (parod.).

EUR. Hipp. 11: *Ἰππόλυτος, ἀγνοῦ Πιπθέως παιδεύματα*. Ion, 192: *χρυσέαις ἄρπαις*. Or. 1053: *μνήμα . . . κέδρου τεχνάσματα*.

SOPH. Ai. 231: *κελαινοῖς ξίφεσιν*. *Ibid.* 1090 and 1109: *εἰς ταφάς, tombs*. O. R. 825: *γάμοις*, and sim. elsewhere. *Ibid.* 861: *ἴωμεν ἐς δόμους*. *Ibid.* 1006: *σοῦ πρὸς δόμους ἐλθόντος*. So *δόμοι* and forms very often. Ph. 35-6: *ἔκπωμα . . . | τεχνήματ(α)*.

AESCHYL. Ag. 1265: *σκήπτρα*. P. V. 909-10: *ἐκ τυραννίδος | θρόνων τε*.

PIND. O. 3, 28: *ἀγγελίαις Εὐρυσθέος*. *Ibid.* 7, 29: *ἐκ θαλάμων Μιδέας*. P. 3, 26: *λέκτροισιν*. *Ibid.* 4, 242: *Φρίξου μάχαιραι*. *Ibid.* 9, 29: *ἐκ μεγάρων*. N. 3, 43: *Φιλύρας ἐν δόμοις*.

HOM. Od. 3, 476: *ἄρματ(α)*. 5, 6: *ἐν δώμασι νύμφης*. 8, 268: *ἐν Ἡφαίστοιο δόμοισιν*. 21, 424-5: *ἐν μεγάροισιν . . . | ἦμενος*.

Il. 3, 17: *καμπύλα τόξα, bows*; τ. also *bow and arrows*. 5, 745: *ὄχρα* (always in plural in Homer). 14, 238: *δῶρα δέ τοι δώσω καλὸν θρόνον*, and so *δῶρα* elsewhere. 18, 141: *δῶματα πατρός*. 22, 503: *εὐδεσκ' ἐν λέκτροισιν*. 24, 455: *κληῖδα θυράων*, but v. 453. *θήρην*. However, *θίραι* is usually to be translated as *folding-doors*. *πύλαι, gate*, is always plural in Homer,

53. PLURAL OF COURTLINESS AND RESERVE.—The plural is sometimes used for the singular as a more courtly or reserved mode of expression.

EUR. Andr. 403: *φονεῦσιν Ἑκτορος νυμφεύομαι*. Hec. 402-3: *καὶ σὺ παῖ Λαερτίου, | χάλια τοκεῦσιν* (SC. Ἑκάβῃ) *εἰκότως θυμουμένοις*. I. A. 1015: *ικέτεν' ἐκείνον πρῶτα μὴ κτείνειν τέκνα* (SC. Ἰφιγένειαν).

SOPH. O. T. 1184-5: *πέφασμαι . . . ξὺν οἷς* (SC. τῇ μητρὶ) *τ' | οὐ χρῆν ὁμιλῶν οὔς* (SC. τὸν πατέρα) *τέ μ' οὐκ ἔδει κτανῶν*.

PIND. P. 3, 66: *ἐσλοῖσι παρασχεῖν ἀνδράσιν* (SC. Ἰέρωνι).

54. FIRST PERSON PLURAL FOR THE FIRST PERSON SINGULAR.—The use of the first person plural for the first person singular is due to modesty, which readily becomes affectation. The particular is sunk in the generic, the individual in the class, the woman in her male kindred. It occurs less frequently in Greek than in the more rhetorical Latin.

ISOC. [I], 11: *ἐπιλίποι δ' ἂν ἡμᾶς ὁ πᾶς χρόνος, εἰ πάσας τὰς ἐκείνου πράξεις καταριθμησαίμεθα . . . δηλώσομεν . . . ἐξενηνόχαμεν*. 5, 105: *φοβοῦμαι μή τινες ἐπιτιμήσωσιν ἡμῖν εἰ . . . τολμῶν σοὶ παραινεῖν*, and so often to avoid hiatus. 12, 42: *τοὺς μὲν οὖν παλαιούς ἀγῶνας . . . ὕστερον ἐροῦμεν* (no hiatus), *νῦν δὲ ποιήσομαι . . . τοὺς λόγους*.

XEN. Cyr. 1, 1: *ἐννοιά ποθ' ἡμῖν ἐγένετο*, etc. (15 times without change to singular). Mem. 1, 2, 46.

EUR. Alc. 383⁴⁸³ (see 55). Andr. 355-61 (see 55). H. F. 858: *ἥλιον μαρτυρόμεσθα δρῶσ' ἃ δρᾶν οὐ βούλομαι*. Ion. 391: *κωλυόμεσθα μὴ μαθεῖν ἃ βούλομαι*. *Ibid.* 1250-1: *διωκόμεσθα . . . | Πυθία ψήφῳ κρατηθεῖς, ἔκδοτος δὲ γίγνομαι*. I. A. 823-4 (see 55). *Ibid.* 1025-6: *ἦν δ' αὖ τι μὴ πράσσωμεν ὧν ἐγὼ θέλω* (Klytaemestra), *| ποῦ σ' αὖθις ὀψόμεσθα;* (to Achilles). Med. 314-315 (see 55).

SOPH. Ant. 926 (see 55). El. 399 (*ibid.*). Tr. 491-2 (*ibid.*).

PIND. See comm. on P. 4, 27.

HOM. Od. 16, 44-5: *ἦσο, ξεῖν' ἡμεῖς δὲ καὶ ἄλλοθι δήομεν ἔδρην | σταθμῶ ἐν ἡμετέρῳ*.

Il. 3, 440. *Ibid.* 13, 257-8: *τό νυ γὰρ κατεάξαμεν, ὃ πρὶν ἔχεσκον, | ἀσπίδα Δηϊφόβοιο βαλῶν* (Meriones speaks). *Ibid.* 21, 60-1.

55. GENDER OF THE FIRST PERSON PLURAL FOR THE SINGULAR.—The gender of the plural attribute in examples of the foregoing section is the masculine. The masculine is the generic.

EUR. Alc. 383: *ἀρκοῦμεν ἡμεῖς* (Alkestis) *οἱ προθυήσκοντες σέθεν*. Andr. 355-361: *ἡμεῖς* (Andromache) *γὰρ εἰ σὴν παῖδα φαρμακεύομεν | καὶ νηδὺν ἐξαμβλοῦμεν, ὥς αὐτὴ λέγει, | ἐκόντες οὐκ ἄκοντες οὐδὲ βῶμοι | πίτνοντες αὐτοὶ τὴν δίκην ὑφέξομεν | ἐν σοῖσι γαμβροῖς, οἷσιν οὐκ ἐλάσσονα | βλάβην ὀφείλω προστιθεῖσ' ἀπαιδίαν. | ἡμεῖς μὲν οὖν τοιοῖδε*. (Notice change

to sing. and fem. sing. attribute.) Cf. I. A. 823-4: οὐ θαυμά σ' ἡμᾶς (Klytaemestra) ἀγνοεῖν, οἷς μὴ πάρος | προσῆκες. Med. 314-5: καὶ γὰρ ἡδίκημένοι (sc. Medea) | σιγησόμεσθα, κρείσσονων νικώμενοι.

SOPH. Ant. 926: παθόντες ἂν ξυγγνοῖμεν (sc. Antigone) ἡμαρτηκότες, (Only) when I have met my doom, shall I awake to consciousness of sin. El. 399: πεσοῦμεθ' (sc. Electra), εἰ χρὴ, πατρὶ τιμωρούμενοι, I'll fall, if fall I must, avenger to my father. Tr. 491-2: κοῦτοι νόσον γ' ἐπακτὸν ἐξαρούμεθα, | θεοῖσι δυσμαχοῦντες (sc. Deianeira).

56. SINGULAR IN A COLLECTIVE SENSE.—The singular is sometimes used in a collective sense.

ἄμπελος, *vine* (yard); ἄργυρος, *silver* (plate); ἡ ἵππος, *cavalry*; ἡ κάμηλος (HDT.), *camelry*, etc.

LYCURG. 79: τρία γάρ ἐστιν ἐξ ὧν ἡ πολιτεία συνέστηκεν, ὁ ἄρχων, ὁ δικαστής, ὁ ἰδιώτης.

XEN. An. I, 7, 10: ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἀσπίς μυρία καὶ τετρακοσία. Oec. 21, 8: μεγάλη χειρί.

THUC. 2, 4, 2: λίθοις τε καὶ κεράμφ. 3, 89, 4: κύματος ἐπαναχώρησις. 3, 96, 3: πολλῇ χειρί. 4, 10, 3: τὸν πολέμιον δεινότερον ἔξομεν. 4, 90, 2: ἄμπελον κόπτοντες . . . καὶ λίθους ἅμα καὶ πλίνθον . . . καθαιροῦντες. 5, 10, 9: ἡ Χαλκιδικὴ ἵππος. 6, 24, 3: ὁ δὲ πολὺς ὄμιλος καὶ στρατιώτης.

HDT. I, 80: τῇ δὲ καμήλῳ ἔπεσθαι. I, 174: πολλῇ χειρί (sim. elsewhere). 5, 30: ὀκτακισχιλὴν ἀσπίδα. 7, 193: τὸ κῦμα. 8, 113: τὴν ἵππον τὴν χιλὴν . . . τὴν ἄλλην ἵππον.

AR. Ran. 1466: ὁ δικαστής.

EUR. Heracl. 275-6: πολλὴν . . . αἰχμήν. *Ibid.* 337: πολλῇ . . . χειρί. *Ibid.* 1035: χερὶ. Med. 86: πᾶς τις αὐτὸν τοῦ πέλας (*his neighbor*) μᾶλλον φιλεῖ (as in English). Phoen. 78: πολλὴν . . . ἀσπίδα. *Ibid.* 441-2: μυρίαν ἄγων | λόγην. fr. 243 N²: ὀλίγον ἄλκιμον δόρυ.

SOPH. O. C. 1251: δάκρυον.

AESCHYL. fr. 304, 7 N²: στάχυν (sim. elsewhere in tragedy).

PIND. O. 7, 19: Ἀργεῖα σὺν αἰχμᾷ.

HOM. Od. I, 162: κῦμα.

Il. 4, 422: κῦμα, and sim. elsewhere. In 5, 490: νύκτας τε καὶ ἡμαρ, and elsewhere, ἡμαρ is an adverbial expression. 16, 11: δάκρυον (more than one tear is shed, as is shown by δάκρυα θερμὰ χέων ὥς τε κρήνη μελάνυδρος, v. 3), and sim. δάκρυον elsewhere in Il. and Od.

57. Those Nations whose names are thus used are chiefly barbaric despotisms ("as one man"): ὁ Πέρσης, *the Persian*; ὁ Λυδός, *the Lydian* ("the Hivite and the Hittite"); ὁ Μακεδών (DEM. in con-

tempt). Thucydides, however, ὁ Ἀθηναῖος, *the Athenian*; ὁ Συρακόσιος, *the Syracusan*.

DEM. I, 23: τὸν γε Παίονα καὶ τὸν Ἰλλυρίον.

THUC. I, 69, 5: τὸν τε γὰρ Μῆδον, and elsewhere. 6, 78, 1: τὸν μὲν Συρακόσιον . . . τῷ Ἀθηναίῳ. 6, 84, 3: ὁ Χαλκιδεύς.

HDT. I, 69: τὸν Ἑλληνα. 8, 2: ὁ Λάκων (?) 8, 136: τὸν Ἀθηναῖον. 9, 12: τὸν Σπαρτιάτην.

AR. Pax, 214: νῦν ὥπτικίων δωσεί δίκαν.

58. But the National Appellative with the article is often used of the king, the ruler, the general, and in some instances it is doubtful whether the nation *en masse* or its representatives are meant.

AESCHIN. 2, 74: τῆς ἐν Σαλαμῖνι πρὸς τὸν Πέρσῃν (Ξέρξῃν) ναυμαχίας, to be compared with § 75: τὴν . . . ἐν Πλαταιαῖς πρὸς τοὺς Πέρσας πεζομαχίαν.

DEM. [7], 6. παρὰ τοῦ Μακεδόνο, *Philip*. [17], 10 sqq.: ὁ Μακεδών, *Alexander*.

XEN. An. I, 2, 12 sqq.: ἡ Κίλισσα, *The Cilician queen*. Cyr. I, 1, 4: ὁ Σκύθης . . . ὁ Θραξ . . . ὁ Ἰλλυρίος. *Ibid.* 2, 1, 5: ὁ Ἀσσύριος, and elsewhere. *Ibid.* 3, 3, 2: ἡ γυνὴ τοῦ Ἀρμενίου, and so ὁ Ἀρμένιος and forms often in Xen. Cyr.

HDT. I, 141 and elsewhere: ὁ Λυδός = Croesus. 7, 173: ὁ Μακεδών. 8, 108: ὁ Πέρσης and τὸν Πέρσῃν, and so elsewhere.

On the distributive use of the singular, see 43.

59. εἰπέ, φέρε, ἄγε, ETC., USED IN ADDRESSING MORE THAN ONE.—εἰπέ, *say*, is often used in fervid or familiar address when several are spoken to; the eye of the speaker shifts. Compare also the interjectional use of φέρε, ἄγε, with a plural verb.

ἡ βούλεσθ', εἰπέ μοι, περιμόντες αὐτῶν πυνθάνεσθαι, λέγεται τι καινόν; DEM. 4, 10 (and sim. elsewhere).

DEM. 4, 10 (see above). 20, 21: ὅρα δ' οὕτωςί (addressed to the judges). 25, 73: φέρε δὴ πρὸς θεῶν κἀκεῖνο σκέψασθε, and sim. φέρε elsewhere in DEM. and other orators.

PLATO. Theaet. 151 E: ἀλλὰ φέρε δὴ αὐτὸ κοινῇ σκεψόμεθα, et sim. alib. Prot. 311 D: εἰπέ μοι, ὦ Σώκρατες τε καὶ Ἰππόκρατες, et sim. alib.

XEN. Apol. 14: ἄγε δὴ ἀκούσατε καὶ ἄλλα, et sim. alib.

HDT. I, 97: φέρε στήσωμεν, but 4, 127: φέρετε . . . πειράσθε.

AR. Ach. 319: εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὦ δημόται; et sim. alib. Pax, 1115: ἄγε δὴ, θεαταί, δεῦρο συσπλαγχνεύετε, et sim. alib. Ran. 1417: φέρε, πύθεσθέ μου ταδί, et sim. alib.

EUR. Cycl. 590-1: ἄγε δῆ, Διονύσου παῖδες . . . | ἔνδον μὲν ἀνὴρ.

SOPH. Tr. 1255: ἄγ' ἐγκονεῖτ', αἵρεσθε.

AESCHYL. Pers. 140 sqq.: ἀλλ' ἄγε, Πέρσαι . . . θώμεθα, et sim. alib.;

but Cho. 803-4: ἄγετε . . . | λύσασθε(ε).

PIND. P. 1, 60: ἄγ' . . . ἐξεύρωμεν.

HOM. Od. 2, 212=4, 669: ἀλλ' ἄγε μοι δότε, et sim. alib.; but 22, 252: ἄγεθ' . . . ἀκοντίσατ', et sim. alib.

Il. 2, 331: ἀλλ' ἄγε μίμνετε, et sim. alib.

COPULA

60. When the predicate is not in the form of a verb, but in the form of an adjective or substantive or equivalent, the so-called copula is generally employed to couple the adjective or substantive with the subject. The most common forms of the copula are the verbs εἰμί, *I am*, and γίγνομαι, *I become, turn out, prove, behave*.

εἰμί:

θάνατος ἡ ζημία ἐστί, LYS. 13, 69; *The penalty is death*. οὔτοι ἀνδρεῖοί ἐσιν, PLATO, Lach. 195 C; *These are brave*. So everywhere.

γίγνομαι:

τό τ' ἀσέβημα ἡμέτερον γίγνεται, ANT. 2 a 3; *The impiety becomes ours*.

LYS. 1, 7: πάντων τῶν κακῶν ἀποθανοῦσα αἰτία μοι γεγένηται.

ANT. 1, 4: οὔτοι τοῦ μὲν τεθνεώτος φονῆς γεγέννηται, ἐμοὶ δ' ἀντίδικοι καθεστᾶσι. 2 a 3 (see above).

PLATO, Lys. 223 B: καταγέλαστοι γεγόναμεν ἐγώ τε . . . καὶ ὑμεῖς.

XEN. Ag. 10, 4: βασιλεὺς ἐγένετο (sc. Ἀγησίλαος). (See 64.)

THUC. 3, 2, 3: Τενέδιοι . . . μνηστὰι γίγνονται, *The Tenedians turn in-formers*.

HDT. 8, 86: ἥσάν γε καὶ ἐγένοντο ταύτην τὴν ἡμέρην μακρῶ ἀμείνονες αὐτοὶ ἐωντῶν, *They were really and showed themselves that day to be far better than their wont*.

AR. Vesp. 207: στροῦθος ἀνὴρ γίγνεται, *The man turns to a sparrow*.

SOPH. O. C. 272: οὐδ' ἂν ᾧδ' ἐγινόμην κακός. 615: τὰ τερπνὰ πικρὰ γίγνεται καθὺς φίλα.

PIND. P. 10, 22: εὐδαίμων . . . οὗτος ἀνὴρ γίνεται (*αἵφρονας himself*) σοφοῖς.

MIMN. fr. 5, 4-5: ἀλλ' ὀλιγοχρόνιον γίγνεται ὥσπερ ὄναρ | ἥβη τιμήεσσα.

HOM. Od. 4, 361-2: οἳ (sc. οὔροι πνεύοντες) ῥά τε νηῶν | πομπῆς γίγνονται. 708-9: αἶθ' ἄλως ἵπποι | ἀνδράσι γίγνονται.

61. PERIPHRASES WITH γίγνομαι.—Periphrases with γίγνομαι are espe-

cially common in elevated style. In addition to the pomp (*ῥγκος*) gained by the fuller expression, the moral character of the agent or action is brought more distinctly to the consciousness. *σωτήρ γενοῦ μοι*, AESCH. Cho. 2, is much more than *σωσόν με*, *ῥνσίπολις γενοῦ*, Sept. 130, than *ῥῦσαι τὴν πόλιν*, and *μὴ . . . ὑβριστὴς γένῃ*, SOPH. Ai. 1091-2, than *μὴ ὑβρίσης*. See further the comm. on ANT. I, 2: *τιμωροὺς γενέσθαι*, and THUC. 3, 2, 3, and compare *Periphrastic Tenses*, especially 293.

62. COPULA AS THE PREDICATE.—Strictly speaking, the copula is itself a predicate, as is not unfrequently shown by the translation when it stands alone or with an adverb.

εἰ ταῦθ' οὕτως ἐστίν, Dem. [58], 16; *If matters stand thus*. *ἡ δ' ἑτέρα ἔστιν ἔτι*, AND. I, 120; *The other (daughter) is still living*.

DEM. 20, 64: *τούτων δ' ἴσως ἔνιοι τῶν ἀνδρῶν οὐκέτ' εἰσίν*. *ἀλλὰ τὰ ἔργα τὰ πραχθέντ' ἔστιν*, *ἐπειδὴ περ ἅπαξ ἐπράχθη*. [58], 16 (see above).

LYS. I, 4. *Ibid.* 11: *ὁ γὰρ ἄνθρωπος ἔνδον ἦν*. 13, 44: *ἀνάγκη δ' ἐστίν*. *Ibid.* 83: *περὶ ὧν ἐστιν ἡ αἰτία*. 19, 11: *ἡ* (sc. *σπάνις ἀργυρίου*) *νῦν ἐστιν* (*prevails*) *ἐν τῇ πόλει*.

AND. I, 120 (see above).

PLATO, Charm. 153 B: *μάχη ἐγεγόνειν* (*had taken place*) *ἐν τῇ Ποτειδαίᾳ*. Protag. 325 B: *σκέψαι ὡς θαυμασίως γίνονται* (*act, behave*) *οἱ ἀγαθοί* (see the commentators, and comp. THUC. 3, 10, 1, below). *Ibid.* 335 D: *ἐὰν γὰρ σὺ ἐξέλθῃς, οὐχ ὁμοίως ἡμῖν ἔσονται οἱ διάλογοι*, *If YOU go out, our discussions will not go on as well*.

XEN. An. 7, 1, 28: *ἔστι τις οὕτως ἄφρων ὅστις οἶεται*; *Breathes¹ there the man who is so foolish as to think?*

THUC. 3, 10, 1: *εἰ μὴ μετ' ἀρετῆς δοκούσης ἐς ἀλλήλους γίγνοιντο*. 4, 110, 2: *οὔσης τῆς πόλεως πρὸς λόφον*, *The city lying uphill*. 4, 118, 10: *αἱ δὲ σπονδαὶ ἐνιαυτὸν ἔσονται* (*are to last*).

AR. Eq. 1027: *ἐμοὶ γάρ ἐστ' ὀρθῶς περὶ τούτου τοῦ κυνός*.

EUR. Alc. 1076: *οὐκ ἔστι τοὺς θανόντας εἰς φάος μολεῖν*. Bacch. 773-4: *οἶνον δὲ μηκέτ' ὄντος οὐκ ἔστιν Κύπρις* | *οὐδ' ἄλλο τερπνὸν οὐδὲν ἀνθρώποις ἔτι*. fr. 236 N²: *σὺν μυρίοισι τὰ καλὰ γίγνεται πόνοις*.

SOPH. Ph. 1241: *ἔστιν τις, ἔστιν ὅς σε κωλύσει τὸ δρᾶν*.

SOLON, 13, 16 Bgk⁴: *οὐ γὰρ δὴν θνητοῖς ὑβριος ἔργα πέλει*.

HOM. Od. 19, 312: *ὥς ἔσεται περ*, *How things will turn out*. 21, 212.

HOM. Il. I, 211: *ὥς ἔσεται περ*. 1, 564: *εἰ δ' οὕτω τοῦτ' ἐστίν*. 4, 319: *ὥς ἔμεν*. 6, 130-1: *οὐδὲ . . . | δὴν ἦν*. 9, 528: *ὥς ἦν*, *How it was*. 9, 551: *τόφρα δὲ Κουρήτεσσι κακῶς ἦν*, *fared ill*. 11, 762: *ὥς ἔον*. 23, 643: *ὥς ποτ' ἔον*.

¹ Cf. PIND. N. 6, 2-3: *ἐκ μιᾶς δὲ πνέομεν* (*we have our breath = we have our being*) | *ματρὸς ἀμφοτέρου*.

63. εἶναι at the head of a sentence or clause is regularly emphatic, and ἔστι is equivalent to the later ὄντως ἔστι, *is really, is in fact*.

DEM. 20, 18: ἔστι δὲ τοῦθ' οὕτως ἢ μὲν ἀκοῦσαι λόγον τιν' ἔχον.

LYS. 1, 16: ἔστι δ', ἔφη, Ἐρατοσθένους Οἷθην ὁ ταῦτα πράττων.

PLATO, Gorg. 449 B: εἰσὶ μὲν, ὦ Σ., ἔναι τῶν ἀποκρίσεων ἀναγκαῖαι διὰ μακρῶν τοὺς λόγους ποιεῖσθαι.

XEN. Cyr. 1, 4, 3: καὶ ἦν μὲν ἴσως πολυλογώτερος.

THUC. 7, 1, 4: ὣν οὐκ ἀδύνατος.

HDT. 5, 124: ἦν γὰρ . . . Ἀρισταγόρης ὁ Μιλήσιος ψυχὴν οὐκ ἄκρος. 8, 86: ἧσάν γε καὶ ἐγένοντο . . . ἀμείνονες αὐτοὶ ἐωντῶν (see 60).

AR. Lys. 1037: ὥς ἔστ' ἐθωπικαὶ φύσει.

SOPH. O. C. 1000: εἰ γὰρ οὐ δίκαιος. O. T. 255: εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον.

AESCHYL. Ag. 958: ἔστιν θάλασσα, τίς δέ νιν κατασβέσει;

PIND. O. 1, 36: ἔστι δ' ἀνδρὶ φάμεν εἰκοὸς ἀμφὶ δαιμόνων καλὰ.

SAPPHO, fr. 85: ἔστι μοι κάλα πάις.

HOM. Od. 2, 292-3: εἰσὶ δὲ νῆες | πολλαὶ ἐν . . . Ἰθάκῃ.

Il. 10, 378-9: ἔστι γὰρ ἔνδον | χαλκός.

64. COPULATIVE VERBS.—Other Copulative Verbs are:

ἀκούειν,	κυρεῖν, <i>chance</i> ,	τυγχάνειν, <i>happen</i> ,
διατελεῖν,	λαγχάνειν,	ὑπάρχειν, <i>be (a basis)</i> ,
δύνασθαι,	μένειν, <i>remain</i> ,	φαίνομαι, <i>appear</i> ,
καθίστασθαι=γίγνεσθαι	πέλειν, πέλεσθαι,	φῦναι, comp. <i>fuisse</i> ,
(often in orators),	τελέθειν,	etc.

In the better days of the language such verbs as καθίστασθαι, τυγχάνειν, ὑπάρχειν, and φῦναι are not mere fluxes for the predicate. The frequent use of φῦναι and τυγχάνειν arises from the Greek division of all manifestation into the two spheres of φύσις and τύχη. In ὑπάρχειν, which ultimately became colorless, the idea of a basis, of something to fall back upon, of resource or residue, was not wholly effaced in the good period.

DEM. 18, 46: ἀντὶ γὰρ φίλων καὶ ξένων ἃ τότε ὠνομάζοντο, νῦν κόλακες καὶ θεοὶ ἐχθροὶ καὶ πάνθ' ἃ προσήκεν ἀκούουσιν, *hear=are called*. 57, 47: εἰ μὲν ἔλαχον ἱερεῖς.

LYS. [6], 4: ἂν νυνὶ Ἀνδοκίδης ἀθῶος ἀπαλλαγῇ . . . καὶ λάχῃ βασιλεὺς.

ANT. 1, 4 (60): ἐμοὶ δ' ἀντίδικοι καθεστᾶσι.

PLATO, Charm. 154 B: σχεδὸν γάρ τί μοι πάντες οἱ ἐν τῇ ἡλικίᾳ καλοὶ φαίνονται. *Ibid.* 154 C: καὶ τότε ἐκείνος ἐμοὶ θαυμαστὸς ἐφάνη. Hipp. Mai. 300 A: οὐδέ γ' αὖ ἢ δι' ἀκοῆς ἡδονή, . . . διὰ ταῦτα τυγχάνει καλή. Prot. 313 E: τυγχάνεις ἐπιστήμων. Theaet. 146 A: ὁ δὲ ἀμαρτῶν . . . καθεδεῖται . . . ὄνος, *The fellow that misses will sit down an ass*.

XEN. Ages. 10, 4: φιλοτιμότητος δὲ πεφυκώς, ἀήττητος διετέλεσεν, *ἐπεὶ*

βασιλεὺς ἐγένετο, *Born ambitious, he continued unconquered after he became king.*

THUC. 4, 69, 2: καὶ αἱ οἰκίαι . . . αὐταὶ ὑπῆρχον ἔρυμα, *The houses themselves served as a fortress.*

HDT. 4, 110: δύναται δὲ τὸ οὖνομα τοῦτο κατὰ Ἑλλάδα γλῶσσαν ἀνδροκτόνοι.

AR. Pax, 1045: τίς ἄρα ποτ' ἐστίν; ὡς ἀλαζῶν φαίνεται.

EUR. Hec. 1229: ὑπῆρχ(ε). Ion, 412: μεταπέσοι (sc. τὰ συμβόλαια) βελτίονα. Med. 229: κάκιστος ἀνδρῶν ἐκβέβηχ' οὐμὸς πόσις. *Ibid.* 285: πέφυκα. *Ibid.* 728: μενεῖς ἄστυλος. fr. 360, 8 N²: ἔφυμεν. fr. 382 N²: πέφυκα.

SOPH. El. 45-6: ὁ γὰρ | μέγιστος αὐτοῖς τυγχάνει δορυξένων.

AESCHYL. Pers. 598: κακῶν μὲν ὅστις ἔμπειρος κυρεῖ.

PIND. O. 1, 47: ὡς δ' ἄφαντος ἔπλεε.

HOM. Od. 7, 51-2: θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων | ἔργοισιν τελέθει.

Il. 1, 417-8: νῦν δ' ἅμα τ' ὠκύμορος καὶ οἷζυρός περὶ πάντων | ἔπλεο.

65. PASSIVE VERBS AS COPULATIVE VERBS.—Passive verbs of making, taking, choosing, calling, and the like are used as copulative verbs, and like the others take the same case in the subject and predicate. Such verbs are:

αἰρεῖσθαι,	εὐρίσκεσθαι,	λέγεσθαι,
αἵρεσθαι,	ἴστασθαι,	νομίζεσθαι,
ἄλiskeσθαι,	καθίστασθαι (cf. 64),	ὀνομάζεσθαι,
ἀποδείκνυσθαι,	καλεῖσθαι,	ποιεῖσθαι,
αὐξάνεσθαι,	καταλείπεσθαι,	τετύχαι, τυχθῆναι,
γινώσκεσθαι,	κρίνεσθαι,	ὑπολαμβάνεσθαι,
δηλοῦσθαι,	λαμβάνεσθαι,	χειροτονεῖσθαι, and others.

DEM. 2, 5: μέγας ἡὐξήθη. 2, 8: ἦρθη μέγας. 4, 18: ἴν(α) . . . ἀφύλακτος ληφθῇ. 9, 21: μέγας ἐκ μικροῦ . . . Φίλιππος ἡῤῥηται. [12], 14: ἐὰν μὲν ἐμὴ γνωσθῇ (sc. ἡ νῆσος) . . . , ἐὰν δ' ὑμετέρα κριθῇ. 18, 282: σὺ τοίνυν οὗτος ἡύρέθης. 27, 63: εἰ κατελείφθην μὲν ἐνιαύσιος. *Ibid.* 64: οἶκοι ταλαντίαοι καὶ διτάλαντοι καταλείφθεντες.

ISOC. 12, 5: οὐχ οἷός εἰμι γινωσκόμενος ἀλλὰ τοιοῦτος ὑπολαμβάνόμενος οἷον κτέ.

LYS. 13, 66: καὶ ἐλήφθη μοιχός. 16, 8: πολλοὺς δ' αὐτῶν στρατηγοὺς καὶ ἱππάρχους κεχειροτονημένους.

ANT. 6, 11: ἐπειδὴ χορηγὸς κατεστάθην.

PLATO, Legg. 689 D: ἡ . . . μεγίστη τῶν ξυμφωνιῶν μεγίστη δικαιοτάτ' ἂν λέγοιτο σοφία. Phaedr. 236 B: σφυρήλατος ἐν Ὀλυμπίᾳ στάθητι. Rpb. 566 D: τύραννος ἀντὶ προστάτου ἀποτετελεσμένος.

XEN. An. 7, 1, 26: πολέμιοι μὲν ἐσόμεθα ἀποδεδειγμένοι Λακεδαιμονίοις.

THUC. 3, 82, 4: τόλμα μὲν γὰρ ἀλόγιστος ἀνδρία φιλέταιρος ἐνομίσθη, *Daring without reflection was considered bravery of good comradeship*. 5, 95: τὸ δὲ μῖσος δυνάμειος παρὰδειγμα τοῖς ἀρχομένοις δηλούμενον. 6, 33, 3: ἄφρακτοι ληφθῆσθε.

HDT. 2, 141: καὶ νῦν οὗτος ὁ βασιλεὺς ἔστηκε . . . λίθινος. 3, 88: Δαρείος . . . βασιλεὺς ἀπεδέδεκτο, *et sim. alibi*.

AR. Nub. 1079: μοιχὸς γὰρ ἦν τύχης ἀλούς. AV. 798-9: Διτρέφης . . . ἤρέθη φύλαρχος, εἴθ' ἵππαρχος.

EUR. H. F. 150: σὺ δ' ὥς ἀρίστου φωτὸς ἐκλήθης δάμαρ.

SOPH. El. 950: μόνα λελείμεθον. O. T. 576: οὐ γὰρ δὴ φονεὺς ἀλώσομαι. Ph. 908: δεύτερον ληφθῶ κακός;

AESCHYL. Eum. 353: παλλέων δὲ πέπλων ἄμοιρος μόνα ἐτύχην. Pers. 135-9: Περσίδες δ' . . . ἐκάστα . . . λείπεται μονόζυξ. Sept. 698-9: κακὸς οὐ κεκλή- | σθ, *Base shalt thou not be called*.

PIND. O. 9, 46: Λαοὶ δ' ὀνύμασθεν. I. 3, 25-6: τιμάντες . . . λέγονται | πρόξενοί τ(ε).

HOM. Od. 9, 335: αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 20, 67-8: αἱ δὲ λίποντο | ὀρφαναὶ ἐν μεγάροισι.

Il. 1, 293: ἧ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην. 4, 84: Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.

66. εἶναι COMBINED WITH A COPULATIVE VERB.—Even after these εἶναι is sometimes found as *to be* is in English; e. g. “*Paul called to be an apostle*.”

ISAE. Cf. 2, 41: οὐ εἶναι ὠνομάσθην.

PLATO. Cf. Apol. 23 A: ὄνομα δὲ τοῦτο λέγεσθαι σοφὸς εἶναι. Rpb. 428 E: ὅσοι ἐπιστήμας ἔχοντες ὀνομάζονται τινες εἶναι.

HDT. 5, 25 (*ter*). 7, 154: ἀπεδέχθη πάσης τῆς ἵππου εἶναι ἵππαρχος.

PIND. O. 10, 63-4: μάτρωος δ' ἐκάλεσέ νιν | ἰσώνυμον ἔμμεν.

HOM. Cf. Il. 17, 150-1: Σαρπηδὼν(α) . . . | κάλλιπες Ἀργεῖοισιν ἔλωρ καὶ κύρμα γενέσθαι.

67. PREVIOUS CONDITION.—Previous condition is represented by ἀντί or ἐξ with the gen.

DIN. I, 111: εὐρήσετε γὰρ τοῦτον . . . ἀντὶ μὲν λογογράφου . . . πλουσιώτατον ὄντα τῶν ἐν τῇ πόλει, ἀντὶ δ' ἀγνώτος . . . ἐνδοξον γεγεννημένον.

DEM. 9, 21: μέγας ἐκ μικροῦ (see 65). 18, 46 (see 64). *Ibid.* 131: πλούσιος ἐκ πτωχοῦ . . . γεγωνός, *A rich man (plutocrat) from a pauper*.

LYS. 32, 17: ἀντὶ πλουσιῶν πτωχοῦς.

PLATO, Rpb. 566 D (see 65).

XEN. Cyr. 8, 3, 39: ἐκ πένητος πλούσιος γεγένησαι.

HDT. I, 87: πολέμιον ἀντὶ φίλου ἐμοὶ καταστήναι.

AR. Cf. AV. 627 (see 25). Ran. 1011: ἐκ χρηστῶν καὶ γενναίων μοχθηροτάτους ἀπέδειξας.

SOPH. Tr. 148-9: ἔως τις ἀντὶ παρθένου γυνή | κληθῇ.

PIND. O. 13, 66-7: ἐξ ὀνείρου δ' αὐτίκα | ἦν ὑπαρ.

On the Double Acc. after Active Verbs see Index.

OMISSION OF THE SUBJECT

68. PERSONAL PRONOUN EXPRESSED. — The personal pronoun of the first and second person is not expressed unless it is emphatic, as, for example, in contrasts.

τί μάλλον ἐμοῦ σὺ κατηγορεῖς ἢ γὰρ σοῦ; DEM. 18, 196: *Why do you accuse me rather than I you?* οὗτος μὲν γὰρ ὕδωρ, ἐγὼ δ' οἶνον πίνω, DEM. 19, 46: *This fellow (drinks) water, I drink wine.*

DEM. 18, 196 (see above). 19, 46 (*id.*). 21, 28: ἐγὼ . . . ὑμεῖς (see 88).

LYS. 1, 26: οὐκ ἐγὼ σε ἀποκτενῶ ἀλλ' ὁ τῆς πόλεως νόμος, (It is) *not I that am about to kill thee, but the law of the state.* (Cf. AR. Eccl. 1055-6, cited below.)

PLATO, Conv. 172 B: σὺ οὖν μοι διήγησαι. Protag. 335 D (see 62).

XEN. An. 1, 3, 6: ἀλλὰ ἐπεὶ ὑμεῖς ἐμοὶ οὐκ ἐθέλετε πείθεσθαι, οὐδὲ ἔπεισθαι, ἐγὼ σὺν ὑμῖν ἔψομαι.

THUC. 6, 14: καὶ σύ, ὦ πρύτανι, ταῦτα . . . ἐπιψήφισε.

HDT. 6, 1: τοῦτο τὸ ὑπόδημα ἔρραφας μὲν σύ, ὑπεδήσατο δὲ Ἀρισταγόρης. 7, 11: εἰ ἡμεῖς ἡσυχίην ἄξομεν, ἀλλ' οὐκ ἐκείνοι.

AR. Vesp. 1426: σὺ λέγε. Eccl. 1055-6: ἀλλ' οὐκ ἐγώ, | ἀλλ' ὁ νόμος ἔλκει σ(ε).

EUR. Hec. 609-10: σὺ δ' αὖ λαβοῦσα τεύχος, ἀρχαία λάτρι, | . . . ἔνεγκε δέῃρο.

SOPH. Antig. 508: σὺ τοῦτο μούνη τῶνδε Καδμείων ὀράς.

PIND. ἐγὼ 27 times, σύ and τὺ together 10 times.

SOLON, fr. 2: εἶην δὴ τότ' ἐγὼ Φολεγάνδριος ἢ Σικινήτης.

HOM. Od. 1, 303-5: αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἥδη . . . σοὶ δ' αὐτῷ μελέτω.

II. 1, 76: τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο. 2, 485-6: ὑμεῖς . . . πάρεστέ τε, ἵστε τε πάντα, | ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν.

69. UNEMPHATIC ἐγὼ AND σύ.—The emphasis of the first and second persons is not to be insisted on too much in poetry or in familiar prose. Notice the frequency of ἐγῶδα, ἐγῶμαι. Noteworthy also is the return of ἐγὼ in AESCHIN. 3.

70. OMISSION OF THE SUBJECT OF THE THIRD PERSON.—The personal pronoun of the third person has no nominative. Hence, the unemphatic subject of the third person is omitted when it can be readily supplied from the context.

71. SUBJECT OMITTED EVEN WHEN THERE IS A SUDDEN CHANGE OF SUBJECTS.—So free is the Greek in its omission of the subject that there is often a sudden change of subject without further warning.

ἡ γυνὴ ἀπῆι . . . ὡς τὸ παιδίον, ἵνα τὸν τιτθὸν αὐτῷ διδῶ (sc. ἡ γυνή) καὶ μὴ βοᾷ (sc. τὸ παιδίον), LYS. I, 10.

LYS. I, 10 (see above).

ANTIPHON, I, 26: πῶς οὖν ταύτην ἐλεεῖν (sc. τινά) ἄξιόν ἐστιν ἢ αἰδοῦς τυγχάνειν (sc. ταύτην) παρ' ὑμῶν ἢ ἄλλου του;

XEN. AN. I, 2, 26: ἡ γυνὴ αὐτὸν ἔπεισε καὶ πίστει εἴλαβε (sc. Συνέννεσις).

THUC. 2, 3, 4: ἐχώρου (sc. οἱ Πλαταιῆς) . . . ἐπ' αὐτοὺς (sc. τοὺς Θηβαίους), ὅπως μὴ κατὰ φῶς θαρσαλεωτέροις οὔσι προσφέρωνται (sc. οἱ Πλαταιῆς) καὶ σφίσιν ἐκ τοῦ ἴσου γίγνωνται (sc. οἱ Θηβαῖοι). 3, 62, 5: ἐπειδὴ γοῦν ὃ τε Μῆδος ἀπῆλθε καὶ τοὺς νόμους εἴλαβε (sc. ἡ πόλις). 8, 102, 1: ὡς αὐτοῖς οἳ τε φρυκτωροὶ ἐσήμαινον καὶ ἡ σθήνοντο (sc. οἱ Ἀθηναῖοι) τὰ πυρὰ ἐξαίφνης πολλὰ . . . φανέντα.

SOPH. AI. 549. Tr. 362-3 (where see Jebb).

PIND. O. 3, 20-2: ὀφθαλμὸν ἀντέφλεξε Μῆνα, | καὶ μεγάλων ἀέθλων ἀγνὰν κρίσιν . . . | θῆκε (sc. Ἡρακλῆς). 9, 45-6. P. 4, 23-5. So elsewhere.

HES. fr. 5 Rz.: οὐδέ οἱ ὕπνος | πίπτεν ἐπὶ βλεφάροις, φυλακὴν δ' ἔχεν (sc. Ἄργος) ἔμπεδον αἰεῖ.

HOM. II. 23, 704-6: ἀνδρὶ δὲ νικηθέντι γυναικ' ἐς μέσσον ἔθηκεν (sc. Πηλεΐδης), | πολλὰ δ' ἐπίστατο (sc. ἡ γυνή) ἔργα, τίον (sc. Ἀχαιοί) δέ ἐτεσσαράβοιον. | στήν δ' ὀρθὸς καὶ μῦθον ἐν Ἀργεΐοισιν ἔειπεν (sc. Πηλεΐδης).¹

72. SUBJECT CONTAINED IN THE VERB.—The subject is sometimes omitted in the third person, when it may be involved in the verb as the definite function of a definite character. ἐκήρυξεν, *he proclaimed* (ὁ κήρυξ), etc. In a suit at law, the clerk is often addressed without any further note. In dramatic passages, a servant is often supposed to be at hand.

ἀναγνώτω (sc. ὁ γραμματεὺς), DEM. [44], 45; *Let* (the clerk) *read*. ἐπέε ἐσάλπινξε (sc. ὁ σαλπινγκτής), προβαλλόμενοι τὰ ὅπλα ἐπήσαν, XEN. AN. I, 2, 17; *When the trumpet sounded*, etc.

DEM. [44], 45 (see above).

LYS. 19, 27: ἃ δὲ κατέλιπεν (sc. ὁ Ἀριστοφάνης), ἀναγνώσεται (sc. ὁ γραμματεὺς) ὑμῖν. *Ibid.* 57.

XEN. AN. I, 2, 17 (see above). 2, 2, 4: ἐπειδὴν . . . σημήνη. 3, 4, 4: ἐσήμνη. *Ibid.* 36: ἐκήρυξε. 5, 2, 12: ὅποταν σημήνη (*δὲς*). 6, 5, 25: ἕως σημαῖνοι.

¹ Note also N. T. Marc. I, 31: καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθίως, καὶ διεκόνει (sc. ἐκείνη) αὐτοῖς.

Conv. 5, 2: *μόνον, ἔφη, τὸν λαμπτήρα ἐγγὺς προσενεγκάτω.* Cyr. 2, 2, 2: *ἤρξατο* (sc. ὁ ἄρταμος). 4, 5, 42: *κηρυξάτω.*

THUC. 3, 21, 3: *ὥστε πάροδον μὴ εἶναι, ἀλλὰ δι' αὐτῶν μέσων διῆσαν* (sc. οἱ *δυόντες*) = *those who had to go through* = οἱ φύλακες.

HDT. 2, 47: *ἐπεὰν θύσῃ.* 2, 70: *ἐπεὰν . . . δελεάσῃ.*

COM. 3, 502: *τὴν τράπεζαν ἥκ' ἔχων* (sc. ὁ δοῦλος).

PIND. P. 1, 48: *ἀνίχ' ἐυρίσκοντο θεῶν παλάμαις τιμάν, Hiero cum fratribus.*

THEOGN. 473: *οἶνοχοεῖτω.*

HOM. Od. 4, 214: *χευάντων* (sc. *θεράποντες*). 21, 142: *οἶνοχοεύει* (sc. ὁ *οἶνοχός*).

Il. 18, 492-3: *νύμφας . . . | ἡγίνευν* (sc. *νυμφαγωγοί*).

73. **θεῖα ῥήματα.**—Not essentially different from this use is the use of the so-called **θεῖα ῥήματα**, in which the name of the divine agent is omitted, such as *ῥεῖ* (sc. ὁ ῥων = Ζεὺς), *he rains* (*the rainer* = Zeus). So *βροντᾷ, he thunders*; *νίφει, he snows*; *σειεῖ, he shakes* (*Poseidon*).

LYS. fr. 75, 4 (Sch.): *ἥδη συσκοτάζοντος.*

THUC. 1, 51, 2: *ξυνεσκοτάζε γὰρ ἡδῃ.* 4, 52, 1: *καὶ τοῦ αὐτοῦ μηνὸς ἵσταμένου ἔσεισε.*

HDT. 2, 22: *ῥσαι . . . ἐχιόνιζε* (*bis*). 4, 28: *τὴν μὲν ὠραίην οὐκ ῥεῖ λόγον ἄξιον οὐδέν, τὸ δὲ θέρος ῥων οὐκ ἀνίει* (note the masc. ptc. ῥων).

AR. Ach. 1141: *νίφει.* fr. 2, 963, 13: *καὶ ξυννένοφε καὶ χειμέρια βροντᾷ μάλ' εὖ.*

COM. 2, 851, 2: *νιφέτω μὲν ἀλφίτοις, | ψακαζέτω δ' ἄρτοισιν, ὑέτω δ' ἔτνει.*

HOM. No example. See 74.

74. **DIVINE AGENT EXPRESSED.**—In Homer the divine agent is always expressed, as it often is in poetry, and even in prose that aims at reproducing the language of the people. That the notion of god is never abandoned is shown by the use of the genitive absolute, and not the accusative absolute. *ῥοντος, when it is raining.* See *Participial Accusative*.

XEN. Oec. 8, 16: *ὅταν χειμάζῃ ὁ θεὸς ἐν τῇ θαλάττῃ.* *Ibid.* 20, 11: *ῥδω μὲν ὁ ἄνω θεὸς παρέχει.* Ven. 8, 1: *ὅταν νίφῃ ὁ θεός.*

HDT. 3, 117: *τὸν μὲν γὰρ χειμῶνα ῥεῖ σφί ὁ θεός.* So elsewhere.

AR. Ach. 510-11: *καυτοῖς ὁ Ποσειδῶν . . . | σείσας . . . ἐμβάλοι τὰς οἰκίας.* Nub. 368: *τίς ῥεῖ;* Av. 570: *βροντάτω νῦν ὁ μέγας Ζάν.* Lys. 1142: *χὼ θεὸς σείων ἄμα.* So elsewhere.

SOPH. O. C. 1606: κτύπησε μὲν Ζεὺς χθόνιος.

PIND. O. 7, 49-50: ὁ μὲν (sc. Ζεὺς) . . . | πολλὸν ὕσε χρυσόν. I. 6 (7), 5.

ALCAE. fr. 34: ὕει μὲν ὁ Ζεὺς.

HOM. Od. 14, 305: Ζεὺς δ' ἄμυδις βρόντησε.

Il. 9, 236-7: Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων | ἀστράπτει.
12, 25: ὕε δ' ἄρα Ζεὺς. 12, 279-80: ὅτε τ' ὥρετο μητίετα Ζεὺς | νιφέμεν.¹

75. *Gen. Abs.*:

LYS. fr. 75, 4 (Sch.): ἤδη συσκοτάζοντος.

XEN. Hell. I, I, 16: ὕοντος πολλῶ.

AR. Vesp. 773-4: ἐὰν δὲ νίφῃ, πρὸς τὸ πῦρ καθήμενος (sc. ἡλιύσει), | ὕοντος, εἴσει.²

76. IMPERSONAL VERBS.—The same principle lies at the basis of all so-called impersonal verbs. Sometimes the subject is contained in the predicate, as when the passive is used impersonally, or when the infinitive is used without a subject.

ἐμοὶ . . . δεδιήγεται, ANTIPHON, I, 31; *My tale has been told.*

ANTIPHON, I, 31: ἐμοὶ μὲν οὖν δεδιήγεται καὶ βεβοήθηται τῷ <τε> τε-
θνεῶτι καὶ τῷ νόμῳ. 5, 75: ὅμως δ' οὖν κεκινδυνεύσεται.

PLATO, Rpb. 457 E. εὐ μάλ' ἂν ἀμφισβητηθεῖη (cf. *ibid.* D: ἀμφισβή-
τησιν γενέσθαι).

XEN. Hell. I, 3, 20: ἐπεὶ δὲ αὐτοῖς παρεσκεύαστο. Mem. I, 7, 2: ἂρ' οὐ
τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς ἀληθῆς; . . . καὶ τούτῳ ταῦτα ποιητέον
. . . καὶ τούτῳ πολλοὺς ἐπαινέτας παρασκευαστέον.

THUC. I, 46, 1: οἱ δὲ Κορίνθιοι, ἐπειδὴ αὐτοῖς παρεσκεύαστα, ἔπλεον ἐπὶ
τὴν Κέρκυραν. I, 91, 1: τειχίζεται τε καὶ ἤδη ὕψος λαμβάνει (sc. τὸ τεῖχος).
7, 25, 9: ὥς . . . διαπεπολεμησόμενον. Cf. 7, 77, 3: ἱκανὰ γὰρ τοῖς τε πολέμοις
ὑπὸ τύχῃται.

AR. Thesm. 1227: ἀλλὰ πέπαισται μετρίως ἡμῖν. Ran. 376: ἡρίσσηται
δ' ἐξαρκούντως.

HOM. Od. 9, 143: οὐδὲ πρὸν φαίνετ' ἰδέσθαι. 19, 312: ἀλλὰ μοι ᾧδ' ἀνὰ
θυμὸν οὔεται, ὥς ἔσεται περ.

Il. 22, 319: ὥς αἰχμῆς ἀπέλαμπ' ἐνὶ ἥκεος.

For additional examples of the impersonal passive, see 176.

For the impersonal neuter plural in -τέα, see exx. under 37.

77. Often the subject is practically an infinitive or a sentence. So in the case of such verbs as δεῖ, δοκεῖ, εἰσέρχεται (εἰσῆει,

¹ Note also POLYB. 31, 21, 9: συσκοτάζοντος ἄρτι τοῦ θεοῦ.

² Compare also POLYB. 31, 21, 9 (see above).

εἰσηλθέ) με, ἐνδέχεται, ἔξεστιν, ἔστιν, ἔχει λόγον, οὐκ ἔστιν, παρέχει, πρέπει, προσήκει, συμφέρει, φαίνεται, χρή, etc.

ἅπαντα γὰρ δεῖ τάληθῇ λέγειν, LYS. 3, 10; *It is necessary to tell all the truth, The whole truth must be told.*

DEM. 19, 204: οὔτε γὰρ ὡς συμφέρει Φωκίας ἀπολωλέναι . . . ἔνεστιν λέγειν αὐτῷ.

LYS. 3, 10: ἔδοξέ μοι κράτιστον εἶναι ἀποδημῆσαι ἐκ τῆς πόλεως.

THUC. 1, 120, 1: χρὴ γὰρ τοὺς ἡγεμόνας . . . τὰ κοινὰ προσκοπεῖν. 1, 120, 3: εὐδὲ παρασχόν, ἐκ πολέμου πάλιν ξυμβῆναι (sc. ἀνδρῶν ἀγαθῶν ἔστιν).

HDT. 3, 71: ἐπεῖτε δὲ ἐς Δαρεῖον ἀπῆκετο γνώμην ἀποφαίνεσθαι. 3, 142: καί μοι παρέχει νῦν ὑμέων ἄρχειν. 6, 27: φιλεῖ δὲ κως προσημαίνειν, εὐτ' ἂν μέλλῃ μεγάλα κακὰ ἢ πόλι ἢ ἔθνεϊ ἔσεσθαι, but just below: ταῦτα μὲν σφισι σημῖα ὁ θεὸς προέδεξε. 9, 68: δηλοῖ τέ μοι ὅτι πάντα τὰ πρήγματα τῶν βαρβάρων ἥρητο ἐκ Περσέων.

EUR. H. F. 302-3: ἤδη δ' ἐσηλθέ μ' εἰ παραιτησάμεθα | φυγὰς τέκνων τῶνδ(ε).

HOM. Od. 1, 296-7: οὐδ' ἔτι σε χρὴ | νηπιέας ὀχέειν. Cf. 3, 14: Τηλέμαχ', οὐ μὲν σε χρὴ ἔτ' αἰδέομαι. 8, 146: ἔοικε δέ σ' ἴδμεν ἀέθλους.

Il. 2, 24: οὐ χρὴ παννύχιον εὐδεν βουληφόρον ἄνδρα. 9, 337-8: τί δὲ δεῖ¹ πολεμιζέμεναι Τρώεσσι | Ἀργεῖους;

For other examples, see 37, and on the infinitive, see Index.

78. Sometimes an indefinite subject is to be supplied from the context. This is very easy in the dependencies of the infinitive, as that form always involves an indefinite accusative subject.

ISAE. 2, 13: [ὁ νόμος] κελεύει τὰ ἑαυτοῦ ἐξεῖναι διαθέσθαι ὅπως ἂν ἐθέλῃ. So elsewhere.

ANTIPHON, 5, 91: ἐν μὲν γὰρ ἀκεστῷ πράγματι καὶ ὀργῇ χρησαμένους καὶ διαβολῇ πιθομένους ἔλασπον ἔστιν ἐξαμαρτεῖν· μεταγνοὺς γὰρ ἔτι ἂν ὀρθῶς βούλευσαιο (sc. ὁ . . . χρησάμενος κτέ).

PLATO, Men. 97 A: οὐκ ἔστιν ὀρθῶς ἡγεῖσθαι, ἐὰν μὴ φρόνιμος ᾖ. So elsewhere. Cf. Rpb. 347 C: τῆς δὲ ζημίας μεγίστη τὸ ὑπὸ πονηροτέρου ἄρχεσθαι, ἐὰν μὴ αὐτὸς ἐθέλῃ ἄρχειν.

HDT. 1, 195: ἐσθῆτι δὲ τοιῇδε χρέωνται, κιθῶνι ποδηνεκίῳ λινέῳ, καὶ ἐπὶ τοῦτον ἄλλον εἰρίνεον κιθῶνα ἐπενδύει (sc. ὁ χρεώμενος). 1, 216: οὖρος δὲ ἡλικίης σφι προκέεται ἄλλος μὲν οὐδεῖς· ἐπεὰν δὲ γέρων γένηται κάρτα κτέ. 2, 38: δοκιμάζουσι . . . ἦν . . . ἴδεται (sc. ὁ δοκιμάζων). 2, 65: εὐχόμενοι . . . ἰστᾶσι . . . διδοῖ (sc. ὁ εὐχόμενος).

EUR. Or. 428: μισούμεθ' οὕτως ὥστε μὴ προσεννέπειν (sc. τινά).

¹ The only instance of δεῖ in Homer.

HOM. Od. 5, 400: ὅσπον (ὅσον) τε γέγωνε βοήσας (?). 6, 294: *id.* 9, 473: *id.* 12, 181: *id.*

IL. 13, 287: οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο, *a fault-finder*. 22, 199: ὥς (= as) δ' ἐν δνείρῳ οὐ δύναται φεύγοντα διώκειν, *a dreamer*.

79. Other ellipses of Time, Circumstances, and the like coincide with the English.

τῆς δ' ὥρας ἐγίγνετ' ὀψέ, DEM. 21, 84; *It was getting late*. ἦν πρὸς ἡμέραν, LYS. 1, 14; *It was drawing on towards day*.

DEM. 21, 84 (see above).

LYS. 1, 14 (see above).

PLATO, CONV. 217 D: σκηπτόμενος ὅτι ὀψέ εἴη.

XEN. AN. 1, 8, 1: ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσιν. AP. 23: ἔνθα οὐ προσβατὸν θανάτῳ. HELL. 1, 6, 20: ἐπεὶ σκότος εἴη, ἐξεβίβαζεν . . . ἐπειδὴ ἡδη μέσον ἡμέρας ἦν.

THUC. 1, 109, 3: ὥς δὲ αὐτῷ οὐ προухώρει, *matters*. 2, 56, 1: ἐπειδὴ ἐτοῖμα ἦν, *things*. 2, 56, 4: ἐς ἐλπίδα μὲν ἦλθον τοῦ εἰλεῖν, οὐ μὲντοι προεχώρησέ γε. 4, 93, 1: ἤδη γὰρ καὶ τῆς ἡμέρας ὀψέ ἦν. 7, 84, 4: ἐς τὰ ἐπὶ θάτερα τε τοῦ ποταμοῦ παραστάντες οἱ Συρακόσιοι (ἦν δὲ κρημνῶδες [sc. τὸ χωρίον]).

HDT. 3, 82: ἐκ δὲ τοῦ φόνου ἀπέβη ἐς μοναρχίην.

HOM. IL. 22, 410: τῷ δὲ μάλιστ' ἄρ' ἔην (the situation) ἐναλίγκιον, ὥς εἰ κτέ.

See also exx. under 37.

80. ONE. — *One* may be expressed by *τις*, or, chiefly in phrases, by the Ideal second person, an imaginary *you*.

ΤΙΣ :

DEM. 1, 21: φήσεί τις ἄν. 3, 10: εἴποι τις ἄν, and so elsewhere. 4, 25: εἰ γὰρ ῥροῖτό τις ὑμᾶς. 18, 252: πανταχόθεν μὲν τοίνυν ἄν τις ἴδοι.

PLATO, Legg. 905 C. Soph. 220 D: ἦ τί τις ἄν, Θεαίτητε, εἴποι κάλλιον; and so elsewhere.

XEN. AN. 1, 9, 3: καταμάθοι ἄν τις, and elsewhere.

THUC. 1, 6, 6: πολλὰ δ' ἂν καὶ ἄλλα *tes* ἀποδείξειε κτέ., and elsewhere.

HDT. 1, 32: ἐν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν ἐστὶ ἰδεῖν τὰ μὴ τις ἐθέλει.

AR. Pax, 833: ἀστέρες γιγνόμεθ', ὅταν τις ἀποθάνῃ.

SOPH. O. C. 1536-7: θεοὶ γὰρ εὖ μὲν, ὀψέ δ' εἰσπορῶσ', ὅταν | τὰ θεὶ' ἀφείας τις εἰς τὸ μαίνεσθαι τραπῇ. Ph. 505: χῶταν τις εὖ ζῇ, and so often.

HOM. Od. 4, 535 = 11, 411: ὥς τις τε κατέκτανε βοῶν ἐπὶ φάτνῃ.

IL. 3, 33: ὥς δ' ὅτε τις τε δράκοντα ἰδὼν παλινόροσος ἀπέστη, and so elsewhere.

81. *Ideal Second Person :*

PLATO, *Protag.* 347 D : ὅπου δὲ καλοὶ κάγαθοὶ συμπόται καὶ πεπαιδευμένοι εἰσίν, οὐκ ἂν ἴδοις οὐτ' αὐλητρίδας οὔτε κτέ. (?).

XEN. *Cyr.* 8, 1, 33 : ἐπέγνωσ δ' ἂν ἐκεῖ οὐδένα οὔτε ὀργιζόμενον κραυγῇ οὔτε χαίροντα ὑβριστικῶς γέλῳτι, ἀλλὰ ἰδὼν ἂν αὐτοὺς ἡγήσω τῷ ὄντι εἰς κάλλος ζῆν. *Ibid.* 8, 3, 42 : ὅψει (?). *Ibid.* 8, 3, 43 : οὐδένα ἂν ἴδοις (?). *Hell.* 6, 4, 16 : ὦν δὲ ζῶντες ἡγγελμένοι ἦσαν (sc. οἱ προσήκοντες) ὀλίγους ἂν εἶδες.

HDT. 2, 29 : σχοῖνοι δὲ δωδέκα εἰσι οὗτοι τοὺς δεῖ τούτῳ τῷ τρόπῳ διεκπλῶσαι (which *one* must . . .). καὶ ἔπειτα ἀπίξαι εἰς (and then *you* will reach) πεδῖον λείον . . . ἥξεις . . . ποιήσῃς . . . πλεύσῃς . . . ἥξεις. 2, 30 : ἐν ἰσφ χρόνῳ ἄλλῳ ἥξεις . . . ἐν ὅσῳ . . . ἦλθες. 4, 28 : ὕδωρ ἐκχέας πηλὸν οὐ ποιήσεις, πῦρ δὲ ἀνακαίων ποιήσεις πηλόν.

EUR. *H. F.* 1196 : οὐκ ἂν εἰδείης (?).

SOPH. *O. C.* 431 : εἴποις ἂν (?).

PIND. *P.* 10, 29 : ναυσὶ δ' οὔτε πεζὸς ἰὼν ἂν εὔροις.

HOM. *Od.* 3, 124 : οὐδέ κε φαίης.

Il. 4, 223 : ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον. 4, 429 : οὐδέ κε φαίης. 5, 85 : οὐκ ἂν γνοίης. 15, 697 : φαίης κ(ε).

82. INDEFINITE SUBJECT OF THE THIRD PERSON PLURAL OMITTED.—In the third person plural, the indefinite subject may be omitted, chiefly in verbs of saying and thinking.

ὥς φασι, DEM. 4, 9; *As they say*, and so elsewhere.

DEM. 4, 9 (see above). 19, 193 : εἰπεῖν δὴ φασι τὸν Σάτυρον, ὅτι κτέ. 19, 194 : εἰπεῖν φασιν αὐτόν.

PLATO, *Legg.* 803 D : οἰοῦνται . . . ἡγοῦνται(?) *Rpb.* 428 B : οὐ γάρ που ἀμαθία γε ἀλλ' ἐπιστήμη εἰς βουλεύονται.

XEN. *An.* 1, 9, 5 : ἔκρινον δ' αὐτόν.

THUC. 7, 69, 2 : ὅπερ πάσχουσιν ἐν τοῖς μεγάλοις ἀγῶσι.

HDT. 2, 106 : τῇ τε ἐκ τῆς Ἐφεσῆς ἐς Φώκαιαν ἔρχονται καὶ τῇ ἐκ Σαρδίων ἐς Σμύρνην.

AR. *Pax.* 832 : ἃ λέγουσι.

SOPH. *Ph.* 335 : ὥς λέγουσιν.

PIND. *O.* 2, 31 : λέγοντι. *P.* 1, 52 and *P.* 2, 21 : φαντί.

HOM. *Od.* 1, 220 : τοῦ μ' ἔκ φασι γενέσθαι.

Il. 4, 375 : πέρι δ' ἄλλων φασὶ γενέσθαι. 18, 487 : καλέουσιν.

83. OMISSION OF COPULA.—The forms ἐστί and εἰσί of the copula are omitted in saws and proverbs, in short statements and questions, rapid transitions, abstract expressions. So regularly with -τέον, ἀνάγκη, ὦρα, and the like. Other forms than ἐστί or εἰσί more rarely. Cf. also 9.

βραχὺς ὁ ἔλεγχος (sc. ἐστίν), LYCURG. 33; *Brief is the proof.*

84. ἐστί and εἰσί:

LYCURG. 33: ἀπλοῦν τὸ δίκαιον, ῥάδιον τὸ ἀληθές, βραχὺς ὁ ἔλεγχος.

DEM. 18, 242: πονηρὸν . . . πονηρὸν ὁ συκοφάντης.

ANTIPHON, 5, 7: ἡ μὲν οὖν αἴτησις ᾧ ἄνδρες καὶ νομίμως καὶ ὁσίως ἔχουσα (sc. ἐστίν).

PLATO, Euthydr. 304 B: τὸ γὰρ σπίνιον, ᾧ Εἰδ., τίμιον· τὸ δὲ ἴδωρ εὐνότατον. Euthyphr. 15 E: καὶ μοι ᾧρα ἀπιέναι. Gorg. 507 A: ἀνάγκη ταῦτ' εἶναι οὕτως. Phaedr. 245 C: ἀρχὴ δὲ ἀποδείξεως ἦδε. ψυχὴ πᾶσα ἀθάνατος. τὸ γὰρ ἀεικίνητον ἀθάνατον. Theaet. 144 D (*hēs*). 145 A: σκεπτόν.

XEN. Ven. 1, 1: τὸ μὲν εὖρημα θεῶν . . . ἄγραι καὶ κύνες.

THUC. 1, 32, 5: ἀνάγκη (sc. ἐστίν) . . . ξυγγνώμῃ (sc. ἐστίν). 3, 82, 2. 7, 77, 7: ἄνδρες γὰρ πόλις, καὶ οὐ τείχη οὐδὲ νῆες ἀνδρῶν κεναί.

HDT. 6, 129: οὐ φροντὶς Ἰπποκλείδῃ.

AR. Ach. 8: ἄξιον γὰρ Ἑλλάδι. *Id.* 40: ἀλλ' οἱ πρυτάνεις γὰρ οὐτοὶ μεσημβρινοί (sc. εἰσίν). *Id.* 41: τοῦτ' ἐκεῖν' οὕγῳ ἔλεγον. Nub. 2-3. *Id.* 207: αἶδε μὲν Ἀθῆναι (sc. εἰσίν). Ran. 658: βαδιστόν.

EUR. Hel. 276: τὰ Βαρβάρων γὰρ δοῖλα πάντα πλὴν ἐνός. Hipp. 436: αἱ δευτέραι πῶς φροντίδες σοφώτεραι, *Sōtēr second thought some-how is best.* I. A. 334. fr. 234 N², etc.

SOPH. O. T. 84. 110-11 (36), etc., etc.

AESCHYL. Suppl. 998: τέρειν' ὁπώρα δ' ἐνφύλακτος οὐδαμῶς.

PIND. O. 1, 34-5: ἀμέραι δ' ἐπίλοιποι | μάρτυρες σοφώτατοι (sc. εἰσίν). *Ibid.* 6, 9-11. N. 6, 1-2: ἐν ἀνδρῶν, | ἐν θεῶν γένος. Pindar seldom uses the copula.

HES. O. et D. 311: ἔργον δ' οὐδὲν ὄνειδος, ἀεργίῃ δέ τ' ὄνειδος. *Ibid.* 346: πῆμα κακὸς γαίτων. (Common).

HOM. Od. 11, 379: ὦρῃ μὲν πολέων μύθων, ὦρῃ δὲ καὶ ὕπνου. *Ibid.* [456], and elsewhere.

Il. 1, 80. 177, etc., etc.

85. Other forms of the copula:

DEM. 4, 18: εἰδὼς εὐτρεπεῖς ἡμᾶς (sc. ὄντας). 4, 29: ἐγὼ πλέων ἐθελουτῆς πάσχειν ὁτιοῦν ἔτοιμος (sc. εἰμὶ), ἐὰν μὴ ταῦθ' οὕτως ἔχη. 18, 277: καίτοι ἔγωγ' ὁρῶ τῆς τῶν λεγόντων δυνάμεως τοὺς ἀκούοντας τὸ πλείστον κυρίου (sc. ὄντας). 19, 250: εἴτ' οὐ σὺ σοφιστῆς (sc. εἶ); καὶ πονηρὸς γε (sc. εἶ). οὐ σὺ λογογράφος (sc. εἶ); καὶ θεοῖς ἐχθρὸς γε (sc. εἶ).

ANTIPHON, 1, 4: ἡμεῖς γὰρ μοι ἀναγκαῖοι (sc. ἐστέ).

PLATO, Rpb. 499 D: περὶ τούτου ἔτοιμοι (sc. ἐσμέν) τῷ λόγῳ διαμάχεσθαι, ὥς κτέ. Theaet. 143 D: σοὶ δὴ οὐκ ὀλίγιστοι πλησιάζουσι, καὶ δικαίως· ἄξιον γὰρ (sc. εἶ) τά τε ἄλλα καὶ γεωμετρίας ἕνεκα. *Ibid.* 146 B: ἐγὼ μὲν γὰρ ἀήθης τῆς τοιαύτης διαλέκτου (sc. εἰμὶ), *I'm unfamiliar with this style of talk.*

THUC. I, 23, 2: οὔτε φυγαὶ τοσαῖδε ἀνθρώπων καὶ φόνος (SC. ἐγένοντο).

SOPH. O. T. 91-2: εἰ τῶνδε χρήσεις πλησιαζόντων κλέειν, | ἔτοιμος (SC. εἰμί) εἰπεῖν, εἴτε καὶ στείχειν ἔσω.

HOM. Od. 4, 206 = 18, 126: τοίου γὰρ καὶ πατρός (SC. ἐστίν).

Il. 9, 225: χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν εἰσης οὐκ ἐπιδενεῖς (SC. εἰμέν). 20, 434: οἶδα δ' ὅτι σὺ μὲν ἐσθλός (SC. ἐστίν), ἐγὼ δὲ σέθεν πολὺ χείρων (SC. εἰμί). 21, 482: χαλεπή τοι ἐγὼ (SC. εἰμί) μένος ἀνταφίρεσθαι, and so elsewhere.

86. *In Dependent Clauses:*

ἀκούετ' ὦ ἄ. Ἀ. τῆς ἐπιστολῆς, ὡς καλὴ καὶ φιλόανθρωπος (SC. ἐστίν). DEM. 19, 39.

DEM. 4, 29: πόθεν οὖν ὁ πόρος τῶν χρημάτων (SC. ἔσται), . . . , τοῦτ' ἤδη λέξω. 8, 6 (rel. sent.). 9, 16: εἰ μὲν γὰρ μικρὰ ταῦτα . . . ἄλλος ἂν εἴη λόγος. 20, 55: ἐσμέν in rel. cl.

LYS. 18, 11: ἀλλ' οἷς μάλιστα προσῆκον (SC. ἦν).

ANT. 5, 32: ἐφ' οἷς ἂν . . . (SC. ἦ).

PLATO, Rpb. 371 A: ὦν ἂν αὐτοῖς χρεῖα (SC. ἦ).

XEN. Apol. 23: ἔνθα οὐ προσβατὸν (SC. εἴη) θανάτῳ.

THUC. I, 32, 5: ἐπειδὴ δὲ . . . μέγας ὁ κίνδυνος (SC. ἐστίν). 2, 53, 3: ὅτι δὲ ἤδη τε ἡδύ (SC. ἦν). 2, 62, 5: ἥς ἐν τῷ ἀπύρῳ (SC. ἐστίν) ἡ ἰσχὺς.

AR. Ach. 19-20: ὡς νῦν, ὁπότ' . . . | . . . ἔρμος (SC. ἐστίν) ἡ πνύξ αὐτῆς.

EUR. Hipp. 659-60: ἔστ' ἂν ἔκδημος χθονὸς | Θησεύς (SC. ἦ).

PIND. O. I, 84: θανεῖν δ' οἶσιν ἀνάγκα (SC. ἐστίν). *Ibid.* 3, 42: εἰ δ' ἀριστεύει μὲν ὕδωρ, κτεάνων δὲ χρυσὸς αἰδοιέστατον (SC. ἐστίν).

HES. O. et D. 40: οὐδὲ ἴσασιν, ὅσῳ πλέον ἥμισυ παντός (SC. ἐστίν).

HOM. Od. 15, 393-4: οὐδέ τί σε χρὴ, | πρὶν ὦρῃ (SC. εἶη), καταλέχθαι.

Il. I, 116: εἰ τό γ' ἄμεινον (SC. ἐστίν). *Ibid.* 156-7: ἐπεὶ ἦ μάλα πολλὰ μεταξὺ | οὔρεά τε σκώοντα (SC. ἐστίν). *Ibid.* 547: ἀλλ' ὅν μὲν κ' ἐπικεῖς (SC. εἶη) ἀκούμεν. 5, 480: ὅς κ' ἐπιδενής (SC. εἶη), and so elsewhere. 20, 434 (85).

87. OMISSION OF THE VERBAL PREDICATE.—As in other languages, so in Greek the verbal predicate may be omitted when it is more or less distinctly suggested by other words in the sentence. This happens most frequently in the case of verbs of Going, Coming, Doing, Happening, Saying. There seems to be no ellipsis of a definite word in examples of this kind.

LYCURG. 119: τί δοκοῦσιν ὑμῖν, ὦ ἄνδρες (SC. ποιεῖν?); ἀρά γε ὁμοίως ὑμῖν περὶ τῶν ἀδικούντων γινώσκειν;

DEM. 24, 187: καὶ περὶ μὲν τούτου κατὰ σχολήν (SC. ἐρῶ?). [56], 50: δεῦρο (SC. ἴθι?), Δημόσθενες.

ISOC. 8, 37: οὐδὲν (SC. ποιοῦσιν?) ἀλλ' ἡ συμβουλευούσιν ἡμῖν πάλιν περὶ

ἀνδραποδισμοῦ κινδυνεύειν (cf. DEM. 8, 10: σκοπεῖθ' ὅτι οὐδὲν ἄλλο ποιοῦσιν ἢ καθιστᾶσι τὴν πόλιν εἰς τὸν αὐτὸν τρόπον).

ANDOC. 1, 150: δεῦρο (sc. ἵτε?) "Ἄνυτε, Κέφαλε, ἔτι δὲ καὶ οἱ φυλέται οἱ ἡρημένοι μοι συνδικεῖν, Θράσυλλος καὶ οἱ ἄλλοι.

PLATO, Theaet. 142 A: ἄρτι, ὦ Τερψίων, ἡ πάλα ἐξ ἀγροῦ (sc. ἦκεις);

XEN. An. 7, 7, 57: φανερός ἦν οἴκαδε (sc. ἵναι?) παρασκευαζόμενος. Hell. 2, 3, 20: κελεύσαντες ἐπὶ τὰ ὄπλα (sc. ἵναι?)

AR. Nub. 690: δεῦρο δεῦρ', Ἀμυνία. Vesp. 142: σὺ δὲ τῇ θύρᾳ πρόσκεισο. ταῦτ', ὦ δέσποτα (cf. PLATO, Cratyl. 440 E: ταῦτ' ἔσται, ὦ Σώκρατες). Vesp. 982: ἐς κόρακας. ὡς οὐκ ἀγαθὸν ἐστὶ τὸ ροφεῖν (cf. Ach. 864: παῦ' ἐς κόρακας. Nub. 133: βᾶλλ' ἐς κόρακας. Plut. 604: ἔρρ' ἐς κόρακας). Thesm. 241: ὕδωρ ὕδωρ (sc. φέρετε?), ὦ γείτονες. Ran. 1279: εἰς τὸ βαλανεῖον (sc. ἵναι?) βούλομαι. Plut. 526: ἐς κεφαλὴν σοί (cf. Ach. 833: πολυπραγμοσύνη νυν ἐς κεφαλὴν τράποιτ' ἐμοί. DEM. 18, 290: ἂ σοὶ καὶ τοῖς σοῖς οἱ θεοὶ τρέψειαν εἰς κεφαλὴν).

CONCORD

THE THREE CONCORDS.—There are three great concords in Greek:

1. The agreement of the predicate with the subject (88–136).
2. The agreement of the attributive or the appositive with the substantive (see Index).
3. The agreement of the relative with the antecedent (see Index).

Agreement of the Predicate with the Subject

88. THE VERBAL PREDICATE.—The verbal predicate agrees with its subject in number and person.

τοῦτο γὰρ αὐτὸν ἐγὼ προὔβαλόμην καὶ περὶ τούτου τὴν ψῆφον οἴσετε νῦν ὑμεῖς, DEM. 21, 28; *This is why I presented him (this is the gist of my charge against him), and this is the point about which you are now to cast your votes.* τί ποιοῦσιν οἱ νόμοι; DEM. 21, 30; *What do the laws do?* τῷ μὲν οὖν ἀδελφῷ αὐτῷ, ὃ περ ἐγενέσθην, ἄμφω ἄπαιδε ἐτελευτήσατήν, ISAE. 6, 6; *He had both his brothers to die childless.* ἔτ', ὦ μεγίστης Παλλάδος καλούμεναι | πασὼν Ἀθῆναι τιμιωτάτη πόλις, SOPH. O. C. 107–8.

For the use of a verb of the First Person Plural with a subject of the First Person Dual, see 105.

89. THE ADJECTIVE PREDICATE.—The adjective predicate agrees with its subject in number, gender, and case.

δόξη μὲν χρήματα κτητά, δόξα δὲ χρημάτων οὐκ ὦνητή, ISOC. 2, 32. πασῶν ἦν βελτίστη (sc. ἡ ἐμὴ γυνή), LYS. 1, 7. ἐγὼ δὲ . . . μεστὸς ἦν ὑποψίας,

Ibid. 17. αἱ δευτεραί πως φροντίδες σοφώτεραι, EUR. Hipp. 436 (84). αἰσχροὺς φανοῦμαι, SOPH. Ph. 906 (Neoptolemos speaks).

90. CONCORD WHEN THE SUBJECT IS AN INFINITIVE OR A SENTENCE, OR THE VERB IS IMPERSONAL.—When the subject is an infinitive or a sentence (77), or the verb is impersonal (76), the predicate adjective (including verbals in -τέος) is regularly in the neuter singular.

ἀκοῦσαι γ' ἄξιον, AR. Eq. 624; 'Tis worth the while to lend an ear. φανερόν ἦν ὅτι οὐδὲν δεινὸν ἐγεγόνει περὶ τὴν πόλιν, LYCURG. 21; *It was evident that no calamity had befallen the city.* δεινὸν . . . εἰ μαχοῦμεθα, AR. Vesp. 426; *It's dreadful if we've got to fight.* ἐρόμενος εἴ που εἰδείεν τι χωρίον . . . ἔνθα οὐ προσβατὸν θανάτῳ, XEN. Apol. 23 (86). βαδιστέον τὰρ' ἐστὶν εἰς ἀγορὰν ἐμοί, AR. Eccl. 711.

LYCURG. 3. *Ibid.* 21 (see above).

LYS. 12, 36: δεινὸν εἰ τοὺς . . . στρατηγούς . . . ἐξημιώσατε. 18, 15. 34, 11: δεινὸν γὰρ ἂν εἴη, ὦ Ἀ., εἰ . . . οὐκ οὖν αἰσχροὺς εἰ . . . ;

AND. 1, 8: ἅμα δὲ περὶ πάντων εἰπεῖν ἀδύνατον.

ANT. 1, 26: πῶς οὖν ταύτην ἐλεεῖν ἄξιόν ἐστιν;

PLATO, Crito, 53 C: ἄρα ἄξιόν σοι ζῆν ἔσται; Theaet. 187 E: κρεῖττον γάρ που σμικρόν ἐὶς ἢ πολὺ μὴ ἱκανῶς περᾶναι.

XEN. Apol. 23 (see above). Mem. 1, 7, 2 (76).

AR. Lys. 292. 293. Ran. 652. 656. 658. Eccl. 711 (see above). 875-6: βαδιστέον | ὁμός' ἐστὶ δειπνήσοντα κοῦ μελλητέον.

EUR. Alc. 1078: ῥᾶον παραινεῖν ἢ παθόντα καρτερεῖν. Tr. 472. 637: τοῦ ζῆν δὲ λυπρῶς κρεῖσσόν ἐστι κατθανεῖν. 1225.

PIND. P. 4, 272: ῥᾷδιον μὲν γὰρ πόλιν σείσαι.

SOLON, 7: ἔργμασιν ἐν μεγάλοις πᾶσιν ἀδεῖν χαλεπόν.

MIMNERM. 2, 10: αὐτίκα τεθνήμεναι βέλτιον ἢ βίотος.

HOM. Od. 5, 359: ὅθι μοι φάτο φύξιμον εἶναι (37).

Il. 2, 298. 5, 253: οὐ γάρ μοι γενναῖον ἀνυσκάζοντι μάχεσθαι.

For the use of the neuter plural instead of the singular, see 37.

91. AGREEMENT OF THE PREDICATE WITH THE SUBJECT OF THE LEADING VERB.—When the subject of the infinitive is the same as the subject of the leading verb, the subject of the infinitive is commonly suppressed. In that case the substantive or adjective predicate of a copulative verb, or the predicate attributes of any verb, agree with the subject of the leading verb.

πολὺν ἂν αὐτῆς μᾶλλον ἐγὼ πολίτης δεξαίμην εἶναι ἢ ἐτέρων πόλεων, ANDOC.

1, 5; *Far rather would I be a citizen of her (my country) than of other states.* ἰδὼν δὲ ταύτ' ἔφη ἐπὶ Λαύριον ἰέναι, *Ibid.* 39; *He said that when he had seen (all) this he went on to Laurion.* ἀξιοῦμεν ἐλευθεροὶ εἶναι, XEN. Cyr. 8, 1, 4; *We claim to be free.*

For further exx., see *Infinitive*.

92. On the use of the Predicate Vocative for the Nominative, see 25.

93. AGREEMENT OF THE SUBSTANTIVE PREDICATE.—The substantive predicate agrees with its subject in case.

τῶν γὰρ ὄμβρων καὶ τῶν αὐχμῶν . . . ὁ Ζεὺς ταμίᾱς ἐστίν, ISOC. 11, 13; *Zeus is the dispenser of showers and droughts.* ἐπεὶ οὗτοί γε φανερά ἐστι . . . διαφθορὰ τῶν συγγιγνομένων, PLATO, Meno, 91 C; *Since these fellows are a manifest ruin of those who go with them.*

ISOC. 11, 13 (see above).

PLATO, Hipp. Mai. 284 C: νόμον δὲ λέγεις, ὦ Ἱππία, βλάβην πόλεως εἶναι ἢ ὠφέλειαν; Meno, 91 C (see above).

HDT. 2, 38: ἀσήμαντον δὲ θύσαντι θάνατος ἡ ζήμῃ ἐπικέεται.

PIND. P. 1, 88: πολλῶν ταμίᾱς ἐσσί.

94. On the use of the Predicate Nominative, etc., where the Latin uses the Dative of the Object For Which, see under the Dative.

95. For the Substantive Predicate agreeing with the Subject of the Leading Verb, see 91.

96. SUBSTANTIVA MOBILIA.—*Substantiva mobilia* are treated as adjectives and follow the number and gender of the subject.

τῆς Ἀφροδίτης . . . θεράπων γέγονεν ὁ Ἔρως, PLATO, Conv. 203 C; *Eros is the man-servant (valet) of Aphrodite.* οὐ γὰρ ἐστίν ἐν γένει σοι ἡ ἄνθρωπος, οὐδὲ θεράπαινα, DEM. [47], 70; *The wench is of no kin to you, not even a maid (-servant).*

DEM. [47], 70 (see above).

PLATO, Conv. 203 C (see above). Politic. 301 B: βασιλέα (sc. αὐτόν) καλοῦμεν. Tim. 22 D: ἡμῖν δὲ ὁ Νεῖλος . . . σωτήρ.¹

XEN. Cyr. 1, 4, 9: σὺ γὰρ νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι.

HDT. 1, 7: Ἄγρων . . . βασιλεὺς ἐγένετο Σαρδίων, *Agron became King of Sardis.* 1, 205: ἦν δέ . . . γυνὴ τῶν Μασσαγετῶν βασιλεία.

AR. Ran. 1127: σωτήρ¹ γενοῦ μοι (To Hermes).

¹ It must be noted, however, that the inflection is capricious and σωτήρ is found for σώτεια.

General Exceptions

97. NEUTER PLURAL WITH SINGULAR VERB.—The neuter plural is treated as a collective, and takes a singular verb.

διαρπασθήσεται τὰ χρήματα, DEM. 8, 54; *Our money (treasury) will be pillaged.* ἤσθη τὰ μεράκια, PLATO, Riv. 134 B; *The lads were delighted.* τὰ κυνίδια . . . κυβιστᾶν καὶ ἄλλα πολλὰ μανθάνει, XEN. Oec. 13, 8; *Poodles learn to turn a somersault, etc.*

DEM. 8, 54 (see above). [59], 58: ταῦτ' ἔστω ὑμῖν τεκμήρια.

ANT. 5, 20: συνέπλει δὲ τὰ τε ἀνδράποδα.

PLATO, Crat. 402 A: πάντα χωρεῖ καὶ οὐδὲν μένει. Riv. 134 B (see above).

XEN. Oec. 13, 8 (see above).

THUC. 6, 32, 1: ἐπειδὴ . . . ἐσέκειτο πάντα.

HDT. 7, 9, γ): οὐκ ἐς τοῦτο θράσεος ἀνήκει τὰ Ἑλλήνων πρήγματα. *Ibid.*: ἀπὸ πείρης πάντα ἀνθρώποισι φιλέει γίνεσθαι.

AR. N. 39-40: τὰ δὲ χρέα . . . | εἰς τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέψεται. Vesp. 818: τὰ δ' ἄλλ' ἀρέσκει μοι.

EUR. Heracl. 838: ἦν δὲ δύο κελεύσματα. *Ibid.* 1004: τοιαῦτα δρῶντι τᾶμ' ἐγίγνετ' ἀσφαλῆ.

SOPH. Ph. 113: αἶρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα.

AESCHYL. Pers. 418-9: ὑπτιοῦτο δὲ | σκάφη νεῶν.

PIND. O. 1, 77-8: φίλια δῶρα Κυπρίας ἄγ' εἴ τι, Ποσειδάων, ἐς χάριν | τέλλεται.

THEOGN. 171-2: οὐ τοι ἄτερ θεῶν | γίνεται ἀνθρώποις οὐτ' ἀγάθ' οὔτε κακά.

HOMER.—In Homer, neuter plurals are found sometimes with the singular, sometimes with the plural. There is a long list of neuter plurals¹ that are construed only with a singular verb; other words, such as πάντα, ταῦτα, ἄρματα, δούρατα, etc., occur with both singular and plural verbs, and a few are used exclusively with the plural.

Examples of the neuter plural with a singular verb are: Od. 4, 703: τῆς δ' αὐτοῦ λύτο γούνατα. 5, 297: καὶ τότ' Ὀδυσσεὺς λύτο γούνατα.

Il. 10, 252: ἄστρα δὲ δὴ προβέβηκε. 24, 420: σὺν δ' ἔλκεα πάντα μέμυκεν.

98. This construction is ascribed to the form, for some of the neuter plurals seem to have been originally collective singulars.

¹ See Vogrinz, Gram. des hom. Dialektes, pp. 288-9, and compare Monro, Homeric Grammar², § 172.

99. ADJECTIVE PREDICATE OF NEUTER PLURAL SUBJECT.—The adjective predicate of the neuter plural subject is, of course, plural.

ταῦτ' ἐστὶν ἀληθὴ, DEM. 2, 19; *That is true.*

100. NEUTER DUAL SUBJECT.—The neuter dual is found with the dual, the plural, and the singular.

ὅσσε w. dual: HOM. Od. 4, [662]. Il. I, 104: ὅσσε δέ οἱ πυρὶ λαμπροῦντι ἐίκτην. 17, 679–80.

ὅσσε w. plural: HOM. Il. I, 200: δεινὸν δέ οἱ ὅσσε φάανθεν. 19, 16–7.

ὅσσε w. sing.: HOM. Od. 6, 131–2: ἐν δέ οἱ ὅσσε | δαίεται. Il. 12, 466. 23, 477.

101. ACCUSATIVE ABSOLUTE IN PLURAL ACCOMPANIED BY A PARTICIPIAL PREDICATE IN THE SINGULAR.—In the accusative absolute, the participial predicate sometimes follows the analogy of the verbal predicate. See *Participial Accusative*.

102. NEUTER PLURAL WITH A PLURAL VERB.—When the neuter is merely a formal neuter, the plural verb *may* be used. So also when variety is emphasized (distributive plural). In older poetry, this occurs frequently when the plural form of the verb would be more convenient than the singular, yet not without a tinge of personification or a suspicion of dualism. In the mechanical syntax of later Greek the neuter plural with the verb plural becomes common.

οὐ μὴν τὰ μειράκια . . . τὴν αὐτὴν ἐμοὶ γνώμην ἔσχεν, ἀλλ' ἐμὲ μὲν ἐπήνεσαν . . . ἐκείνου δὲ κατεφρόνησαν, ISOC. 12, 229; *True, the lads did not take the same view with me, but (for all that) they applauded me and despised him.*

ISOC. 12, 229: οὐ μὴν τὰ μειράκια τὰ πᾶσι παραγεγεννημένα τούτοις τὴν αὐτὴν ἐμοὶ γνώμην ἔσχεν, ἀλλ' ἐμὲ μὲν ἐπήνεσαν ὡς διειλεγμένον τε νεαρωτέρως ἢ προσεδόκησαν, . . . ἐκείνου δὲ κατεφρόνησαν, οὐκ ὀρθῶς γιγνώσκουτες ἀλλὰ διημαρτηκότες ἀμφοτέρων ἡμῶν.

ANT. 5, 34: οὐδέτερα ὠφέλησαν, *Neither did any good* (sc. τὰληθῇ . . . τὰ ψευδῇ); but Blass follows Reiske and the Zurich editors in reading ὠφέλησεν.

PLATO, Lach. 180 E: τὰ γὰρ μειράκια τάδε πρὸς ἀλλήλους οἶκοι διαλεγόμενοι θαμὰ ἐπιμέμνηνται Σωκράτους καὶ σφόδρα ἐπαινοῦσιν, *These lads, while conversing with each other at home, often make mention of Socrates, and praise him highly.* Legg. 856 D–E: τῶν δὲ λαχόντων τὰ ὀνόματα εἰς

Δελφούς πεμφθέντων, *Let the names of those who drew the lot be sent to Delphi.*

XEN. Cyr. 2, 3, 9: ὥσπερ γε καὶ τᾶλλα ζῶα ἐπίστανταί τινα μάχην ἑκαστα . . . καὶ φυλάττεσθαι γ', ἔφη, ἅπαντα ταῦτα ἐπίστανται. 5, 1, 14: τὰ μοχθηρὰ ἀνθρώπια πασῶν οἶμαι τῶν ἐπιθυμιῶν ἀκρατὴ ἐστὶ, κἄπειτα ἔρωτα αἰτιῶνται, *The wretched mass of humanity is powerless over all its desires, and then they (the individuals) blame love.* Hell. 1, 1, 23: παρὰ δὲ Ἱπποκράτους . . . εἰς Λακεδαίμονα γράμματα πεμφθέντα ἐάλωσαν εἰς Ἀθήνας.

THUC. 3, 82, 8: τὰ δὲ μέσα τῶν πολιτῶν . . . διεφθείροντο, *The neutral party of the citizens (in the state) were exposed to ruin.* 5, 75, 2: Κάρνεια . . . ἐτύγχανον ὄντα, *The Karneia happened to be holding*, but HDT. 7, 206: Κάρνεια γάρ σφι ἦν ἐμποδῶν. 6, 13, 1: ἐπιθυμία μὲν ἐλάχιστα κατορθοῦνται, προνοία δὲ πλείστα.

HDT. 4, 149: τοῖσι δὲ ἐν τῇ φυλῇ ταύτῃ ἀνδράσι οὐ γὰρ ὑπέμειναν τὰ τέκνα, ἰδρύσαντο . . . ἱρόν· καὶ μετὰ τοῦτο ὑπέμειναν.

AR. Ach. 805-809: ἐνεγκάτω τις ἔνδοθεν τῶν ἰσχάδων | τοῖς χοιριδίοισιν. ἄρα τρώξονται; βαβαί, | οἶον ῥοθιάζουσ', ὦ πολυτίμηθ' Ἡράκλεις. | ποδαπὰ τὰ χοιρὶ; ὥς Τραγασαῖα φαίνεται (note sing.). | ἀλλ' οὔτι πάσας κατέτραγον τὰς ἰσχάδας. |

PIND. O. 2, 92. 8, 12. 10 (11), 85. P. 1, 13. 4, 121: ἐκ δ' ἄρ' αὐτοῦ πομφόλυξαν δάκρυα γηραλέων γλεφάρων. 9, 88: τὰ (sc. ὕδατα) νιν θρέψαντο καὶ Ἰφικλέα, *Which waters reared him and Iphikles.*

HOM. See remark on HOMER, 97. Od. 4, 132: χρυσῶ δ' ἔπι χεῖλεα κεκράαντο. *Ibid.* 417-8: ὅσος ἐπὶ γαίαν | ἔρπετὰ γίγνονται. 437: πάντα δ' ἔσαν (sc. τὰ δέρματα) νεόδαρτα.

Il. 7, 102: νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν, *The cords (lit. = rope-ends) of victory are in the holding of the immortal gods.* (Elsewhere in Homer πείρατα takes a singular verb.) *Ibid.* 16, 403-4: ἐκ δ' ἄρα χειρῶν | ἡνία ἤιχθησαν, *The reins leaped (like a pair of living things).*

103. NEUTER PLURAL SUBJECT WITH A DUAL VERB.—The neuter plural subject may take a dual verb when the subject comprises but two.

PLATO, Tim. 56 E: δύο πυρὸς σώματα εἰς ἓν ξυνίστασθον εἶδος ἀέρος, *Two corpuscles of fire combine into one figure of air.* Compare *ibid.* 56 D-E (124), where γενοίσθην is due to the neuter plural predicate δύο σώματα.

104. The singular, however, is the rule:

AESCHIN. 1, 116: δύο δέ μοι τῆς κατηγορίας εἶδη λέλειπται, *Two heads of the accusation are left me—I have two heads of the accusation left.*

On the use of the Neuter Plural Adjective Predicate for the Singular, see 37.

105. DUAL SUBJECT WITH PLURAL VERB.—When the subject is of the dual number, but of the first person, the verb is

regularly of the plural number, for in the first person the dual and the plural forms of the verb coincide, the dual in *-μεθον* occurring but thrice in classic Greek, and being even then questioned by some scholars.

ἐπεδικασάμεθα ἅμφω, AND. I, 120; *We laid our claims* (to the heiresses), *both of us*. νῶ καταβάντε εἰς τὸ Νυμφῶν νᾶμα . . . ἠκούσαμεν λόγων, οἱ κτέ., PLATO, Phaedr. 278 B; *We both went down to the fount of the Nymphs and heard utterances, which etc.*

ANDOC. I, 120 (see above).

PLATO, Phaedr. 278 B (see above).

106. When the dual subject is of the second or of the third person, the verb is occasionally in the plural.

δισσὼ γὰρ ἀστέρ' ἱππικοῖς ἐπὶ ζυγοῖς | σταθέντ' ἔκρυσαν ἄρμα λυγαῖφ νέφει, EUR Heracl. 854-5; *Twain stars atop the horses' yokes did perch | and hid the chariot with a murky cloud.*

PLATO, Phaedr. 256 C: φίλω μὲν οὖν καὶ τούτῳ . . . ἀλλήλων διὰ τε τοῦ ἔρωτος καὶ ἕξω γενομένην διάγουσι.

AR. Ach. 1216-7: ἐμοῦ δέ γε σφῶ . . . ἅμφω . . . | προσλάβεσθ', ὦ φίλοι.

EUR. Heracl. 854-5 (see above). Or. 1415: ἔβαλον ἔβαλον . . . ἅμφω. Cf. Phoen. 1423-4: γαῖαν δ' ὁδᾶς ἐλόντες ἀλλήλων πέλας | πίπτουσιν ἅμφω κοῦ διώρισαν κράτος. *Ibid.* 1454: ἅμφω δ' ἅμ' ἐξέπνευσαν ἄθλιον βίον, *Both at once breathed forth a wretched life.*

SOPH. Ant. 55-7: τρίτον δ' ἀδελφῶ δύο μίαν καθ' ἡμέραν | αὐτοκτονοῦντε τὸ τάλαιπῶρον μόρον | κοινὸν κατεργάσαντ' ἐπαλλήλων χερσίν, *And third (both) our twain brethren in one day self-murdering—the ill-fated pair—wrought out a common doom with mutual hands.*

HES. Sc. 233-4: ἐπὶ δὲ ζώνησι δράκοντε | δοιὼ ἀπηωρεῦντ(ο).

HOM. Od. 4, 20-2: τῷ δ' αὖτ' ἐν προθύροισι δόμων . . . στήσαν.

Il. 1, 321: τῷ οἱ ἔσαν κήρυκε καὶ ὀτρυνῶ θεράποντε. 16, 218: δὺ' ἀνέρεθωρήσσοντο, *The two men 'gan to don their corselets.*

107. THE DUAL SUBJECT WITH A PLURAL PARTICIPIAL ATTRIBUTE (SEMI-PREDICATION).

PLATO, Euthyd. 273 D: ἐγελασάτην οὖν ἅμφω βλέψαντες εἰς ἀλλήλους, *Then they laughed, both of them, looking at one another.* Compare Phaedr. 259 A: εἰ οὖν ἴδοιεν καὶ νῶ καθάπερ τοὺς πολλοὺς ἐν μεσημβρία μὴ διαλεγόμενους, ἀλλὰ νυστάζοντας.

108. DUAL GENITIVE ABSOLUTE WITH PLURAL PARTICIPLE.

DEM. 24, 9: δικαστηρίοις δυοῖν . . . ἐψηφισμένων. [50], 20: ἐπιτετριρηραρχημένων ἤδη μοι δυοῖν μηνοῖν.

109. DUAL SUBJECT AND PLURAL-PREDICATE ADJECTIVE.

ISOC. 12, 156: εἰ γάρ τις φαίη τὸ πόλει τούτῳ πλείστων ἀγαθῶν αἰτίας γεγενῆσθαι, *If any one should say that both these cities have been the authors of many blessings.* (The dual in -a does not occur in the orators, and is rare elsewhere¹).

110. DUAL VERB WITH PLURAL SUBJECT.—The dual verb is used with the plural subject only when the dual notion is expressed or in some way suggested. Of the Attic orators only ANTIPHON, ANDOCIDES, LYSIAS, ISOCRATES, and ISAEUS use dual forms of the finite verb.²

ἐξ ἧς αὐτῷ ἐγγινέσθην υἱεῖς δύο, ISAE. 8, 7; *Of whom there were born to him—by whom he had issue—two sons.*

ISAE. 8, 7 (see above).

LYS. 13, 37: δύο δε τράπεζαι ἐν τῷ πρόσθεν τῶν τριάκοντα ἐκείσθην, *Two tables had been placed (= stood) in front of the Thirty.*

PLATO, Rpb. 478 A-B: εἴπερ . . . δυνάμεις . . . ἀμφοτέραί ἐστων.

HOM. II. 4, 27: καμέτην δέ μοι Ἴπποι. 9, 198: οἷ (Aias and Odysseus) μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοί ἐστων. 23, 392-3. 417-8 = 446-7.

111. Even here the plural is the rule.

καὶ τὰς εἰσφοράς εἰσενηνόχασιν ἀμφοτέροι πάσας, ISAE. 6, 60. δύο τρόποι τυγχάνουσιν ὄντες, ISOC. 7, 46; *(It so happens that) there are two methods.* λοιποὶ δύο μῆνες ἦσαν, ANT. 6, 42; *Two months were left.*

DEM. 23, 75: πᾶσιν εἰσι πράγμασι . . . δύο προσθῆκαι. 142: ἐν δὲ Λαμψάκῳ τινὲς ἄνθρωποι γίγνονται δύο. 180: ἡδίκηντο . . . οἱ δύο τῶν βασιλέων.

ISAE. 2, 19: δύο γάρ εἰσιν αὐτῇ. 6, 60 (see above).

ISOC. 7, 46 (see above).

ANT. 6, 42 (see above).

112. The Plural Verb is found with a Participle in the Dual.

καὶ διαπραξαμένῳ τὸ λοιπὸν ἤδη χρῶνται μὲν αὐτῇ, σπανίᾳ δέ, PLATO, Phaedr. 256 C; *And having effected their desire, they continue to enjoy it, but only rarely.*

PLATO, Phaedr. 256 C (see above). Riv. 132 B: καὶ ἐγκλίσεις τινὰς ἐμιμούντο τοῖν χερσὶν ἐπικλίνοντε καὶ μάλ' ἐσπουδακότε.

EUR. Med. 969 ff.: ἀλλ' ὦ τέκν', εἰσελθόντε . . . ἰκετεύετ' ἐξαιτεῖσθε. Phoen. 1404 ff.: ἀρπάσαντε . . . ἦκον, συμβαλόντε δ' . . . ἀμφιβάντ' εἶχον.

¹ See Keck, Über den Dual bei den Griechischen Rednern, Würzburg, 1882, p. 14.

² For entire subject, see Hasse, Der Dualis im Attischen, Leipzig, 1893.

HOM. Il. 5, 487-8: μή πως, ὡς ἀψίσι λίνον ἀλόντε πανάγρον, | ἀνδράσι δυσ-
μενέεσσιν ἔλωρ καὶ κύρμα γένησθε. 16, 370-1: πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες
ὠκέες ἵπποι | ἄξαντ' ἐν πρώτῳ ῥυμῶ λίπον ἄρματ' ἀνάκτων.

113. The Dual verb occurs with a complementary plural predicate participle.

κύκλους γοῦν γράφοντες ἐφαιέσθην, PLATO, Riv. 132 A-B; *They were seen to be drawing circles.*

114. Of course the use of a Dual Predicate with a verb in the First Person Plural is not a violation of the rules of concord. See above 105.

ἐσμέν δὲ μόνῳ ἐν ἐρημίᾳ, PLATO, Phaedr. 236 C; *We are alone (just you and I)—all alone.*

115. Transition from a dual verb to a plural verb, or vice versa, takes place even within the limits of the same sentence.

ἐγῆμαν . . . δύο ὄντε Μεδοντιάδα . . . καὶ ξυνφκείτην, LYS. fr. 4 (Scheibe).
καὶ ὅτε παῖδιά ἦσθην καὶ εὐθὺς γενόμενοι ἠπίστασθε; PLATO, Euthyd. 294 E.
ἵππους δ' Ἀτρεΐδαο κιχάνετε, μηδὲ λίπησθον, HOM. Il. 23, 407.

116. DUAL NUMBER.—The dual number carries with it the notion of a pair, natural or artificial, and emphasizes the notion “both” rather than the notion “two.” It goes back to the beginnings of Greek speech, but is not found to any great extent except in the language of the epos and in Attic. It is a stranger to Asiatic Aeolic, is absent from Herodotus, and even in Attic dies out towards the end of the fourth century, by which time it had become more or less literary and studied, as is shown by Plato's usage. The dual declines from Aristotle to Diodorus, and rises again after Christ, but it is limited to a few familiar nouns, and of dual verbs there is but a trace. See A. J. P. xiv (1893), 521.

117. PLURAL SUBJECT AND SINGULAR VERB.—As the singular is the generic, and the plural the specific, a plural subject following a singular verb may be regarded as an afterthought. In Greek the oblique cases of ἔστιν οἷ are common, but ἔστιν οἷ itself is very rare, εἰσὶν οἷ being regularly used instead.

ἄκων δ' ἔστιν οὓς ἐγὼ ἐπαινῶ καὶ φιλῶ, PLATO, Prot. 346 E; *There be those whom—there are some whom—I praise and love against my will.*

PLATO, Prot. 346 E: ἔστιν οὓς (see above).

XEN. An. 1, 5, 7: ἦν . . . οὓς. Cyr. 2, 3, 18: ἔστιν οἷ. Hell. 3, 1, 7: ἦν δὲ

ἀς. Mem. I, 4, 2: ἔστιν οὐστinas; *Ibid.* 2, 3, 6: ἡ ἔστιν οἷς καὶ πάνν ἀρέσκει; Vect. 3, 11: ἔστι δὲ ἀς . . . πόλεις.

THUC. 3, 92, 5: πλὴν Ἰώνων καὶ Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν, *Except Ionians and Achaeans and other tribes that be.* 5, 25, 2: ἔστιν ἐν οἷς.

118. Σχῆμα Πινδαρικόν.—Outside of these phrases, the construction is commonly called the σχῆμα Πινδαρικόν, or Pindaric Figure, though the name is hardly justified by Pindar's usage. When the verb precedes, the genuine examples are to be explained on the principle given above, but many of the examples cited are to be accounted for on other grounds, and in many the reading is doubtful.¹

ἦν δὲ τοῦ δανείσματος τετταράκοντα μὲν καὶ πέντε [μναῖ] ἐμαί, τάλαντον δ' Εὐέργου, DEM. 37, 4; *In the loan there was forty-five minae of mine and a talent of Euergus's.*

DEM. 37, 4 (see above).

AND. I, 145: γεγένηται (?) (vid. Blass² ad loc.).

PLATO, CONV. 188 B: πάχναι καὶ χάλασαι καὶ ἐρυσίβαι . . . γίγνεται (all MSS.). Gorg. 500 D: εἰ ἔστι τούτῳ διπλῶ τῷ βίῳ, *If the existence of these two different lives is accepted;* but see B. L. G. on PIND. O. 11 (10), 6. Legg. 732 E, ἔστι agrees with pred. (124). Rpb. 463 A: τί οὖν; ἔστι μὲν που καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές τε καὶ δῆμος, ἔστι δὲ καὶ ἐν αὐτῇ; *There is such a thing as, etc.?* Theaet. 173 D, anacoluthon.

THUC. 2, 3, 3, ἄμαξαι is not the subject of ἔν' ἀντὶ τείχους ἦ. 4, 26, 5: αἴτιον δὲ ἦν οἱ Λακεδαιμόνιοι προειπόντες. Here the sing. is due to attraction of predicate (see 124 and 126). 8, 9, 3 (see 124 and 126).

HDT. I, 26: ἔστι δὲ . . . ἑπτὰ στάδιοι. 7, 34: ἔστι δὲ ἑπτὰ στάδιοι ἐξ Ἀβύδου ἐς τὴν ἀπαντίον, *It is seven stadia from Abydos to the opposite shore.*

AR. Vesp. 58 ff.: ἡμῖν γὰρ οὐκ ἔστ' οὔτε κάρν' ἐκ φορμίδος | δούλῳ διαρριπτοῦντε τοῖς θεωμένοις, κτέ. *For we have no such thing as a brace of servants, etc.*

EUR. Bacch. 1350: αἰαί, δέδοκται, πρέσβυ, τλήμονες φυγαί, *It is decreed—decreed is bitter exile.* Hel. 1358–61: μέγα τοι δύναται νεβρῶν | παμποικλοὶ στολίδες | κισσοῦ τε στεφθεῖσα χλόα | νάρθηκας εἰς ἱεροῦς, *There is great virtue in, etc.*

PIND. See Gildersleeve, Pindar lxxxviii, and note on O. 11 (10), 6.

HOM. Il. 17, 385 sqq.: καμάτῳ δὲ καὶ ἰδρόι νωλεμές αἰεὶ | γούνατά τε κνήμαί τε πόδες θ' ὑπένερθεν ἐκάστου | χεῖρές τ' ὀφθαλμοὶ τε παλάσσετο μαρναμένοισιν. (The emphatic position of γούνατα keeps it before the mind, and τε is treated as cum would be in Latin.)

¹ Compare B. L. G., Pindar lxxxviii, and R. S. Haydon, A. J. P. xi (1890), 182–192.

Special Exceptions

119. The natural relation may be preferred to the artificial, the nearer to the more remote. Hence:

120. NOUNS OF MULTITUDE.—Nouns of multitude often take the verb in the plural.

μέρος . . . τι . . . ἀνθρώπων . . . οὐχ ἡγοῦνται θεούς, PLATO, Legg. 948 C; *A portion of mankind do not believe in gods.*

PLATO, Legg. 948 C (see above).

XEN. Cyr. 2, 4, 20: τὸ μὲν πλῆθος τῶν πεζῶν καὶ τῶν ἱππέων ὤγμευον αὐτῷ. Hell. 3, 3, 4: τοιαῦτα δὲ ἀκούσασα ἡ πόλις . . . Ἀγησίλαον εἴλοντο βασιλέα.

THUC. 1, 89, 3. 125, 1. 4, 112, 3: ὁ δὲ ἄλλος ὄμιλος κατὰ πάντα ὁμοίως ἐσκεδάννυντο, *The rest of the multitude scattered in every direction alike.*

AESCHYL. Ag. 189: εὖτε(ε) . . . βαρύνοντ' Ἀχαιῶδες. *Ibid.* 577-9: Τροίαν ἐλόντες . . . Ἀργείων στόλος . . . λάφυρα . . . ἐπασσάλευσαν.

PIND. P. 2, 46-7: ἐκ δ' ἐγένοντο στρατὸς | θαυμαστός.

HOM. Il. 2, 278: ὥς φάσαν ἡ πλῆθ' ὅς. 15, 304-5: αὐτὰρ ὅπισσω | ἡ πλῆθ' ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο. Cf. 17, 755-7: ὥς τε ψαρῶν νέφος ἔρχεται ἢ ἐκ κολοῶν, | οὐδ' ὅν κε κλήγοντες, ὅτε προῖδωσιν ἰόντα | κίρκον. 23, 156-7: Ἀτρεΐδῃ, σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν | πείσσονται μύθοισι.

121. ORGANIZED NUMBER.—Organized number is singular. So δῆμος of the (official) people. The conception often shifts.

ὁ δῆμος δεσπότης ἦν καὶ κύριος πάντων, DEM. 3, 30; *The people was lord and master of all.* ἡ δὲ βουλὴ . . . ὀλιγαρχίας ἐπεθύμει, LYS. 13, 20; *The senate craved an oligarchy.*

DEM. 3, 30 (see above).

LYS. 13, 20 (see above). 35: ὁ δὲ δῆμος . . . ἐψηφίσατο, *et saepe.*

XEN. Hell. 1, 4, 12: ἡμέρῃ ᾗ Πλυντήρια ἦγεν ἡ πόλις, *The day on which the city was celebrating the Plynteries.* *Ibid.* 1, 7, 3: ἡ βουλὴ ἔδησε. *Ibid.* 1, 7, 12: τὸ δὲ πλῆθος ἐβόα δεινὸν εἶναι εἰ μὴ τις ἑάσει τὸν δῆμον πράττειν ὃ ἂν βούληται, *The multitude cried out that it was an outrage if the commons were not to be permitted to do what they would.* (Here the πλῆθος claims to be the δῆμος.)

THUC. 3, 22, 5: τὸ δὲ στρατόπεδον ἐπὶ τὸ τείχος ὤρμησεν, *The army rushed to the wall.* 3, 72, 3: ὁ μὲν δῆμος ἐς τὴν ἀκρόπολιν καταφεύγει . . . καὶ τὸν Ὑλλαϊκὸν λιμένα εἶχον, *The people flee to the citadel and they held the Hyllaeian harbor.* 5, 82, 2: ὁ δῆμος ἀναθαρσῆσας ἐπέθεντο (= οἱ πολλοί) τοῖς ὀλίγοις, *The commonalty took heart again and they attacked the oligarchy.* 6, 30, 2: συγκατέβη δὲ καὶ ὁ ἄλλος ὄμιλος ἅπας ὥς εἰπεῖν ὁ ἐν τῇ πόλει

καὶ ἀστῶν καὶ ξένων. 6, 31, 1: οἱ δὲ ξένοι καὶ ὁ ἄλλος ὄχλος κατὰ θέαν ἦκεν ὡς ἐπὶ ἀξιοχρεῶν καὶ ἄπιστον διάνοιαν.

SOPH. Ant. 733. O. C. 741-2: πᾶς σε Καδμείων λεῶς | καλεῖ δικαίως. Tr. 194-5.

AESCHYL. Pers. 127-8: λεῶς σμήνος ὡς ἐκκλέλοιπεν.

PIND. N. 7, 23-4: τυφλὸν δ' ἔχει | ἦτορ ὄμιλος ἀνδρῶν ὁ πλείστος. 9, 21: φαινομένην δ' ἄρ' ἐς ἅπαν σπεῦδεν ὄμιλος ἰκέσθαι.

HOM. Il. 2, 99: σπουδῇ δ' ἔξετο λαός. 17, 723-4: ἐπὶ δ' ἴαχε λαὸς ὄπισθε | Τρωικός, ὡς εἶδοντο κτέ. 17, 755 (120). 18, 603-4: πολλὸς δ' ἡμερόεντα χορὸν περίσταθ' ὄμιλος | τερπόμενοι. 23, 133: μετὰ δὲ νέφος εἴπετο πεζών.

122. AGREEMENT IN SENSE OF PARTICIPLE OR ADJECTIVE WITH SUBJECT.—The adjective predicate may follow the natural number or gender (or both) of the subject. So especially often the participle.

ὁ . . . ὄχλος ἡθροίσθη πρὸς τὰς ναῦς . . . ἰδεῖν βουλόμενοι τὸν Ἀλκιβιάδην, XEN. Hell. 1, 4, 13; *The rabble gathered to meet the ships, they wishing to see Alcibiades.*

DEM. 21, 117: καὶ ταῦτ' ἔλεγ' ἡ μιὰ καὶ ἀναιδὴς αὕτη κεφαλὴ, ἐξελθὺς ὡς κτέ.

AESCHIN. 3, 133: Θῆβαι, πόλις ἀστυγείτων, . . . περὶ τῶν ὄλων οὐκ ὀρθῶς βουλευσάμενοι, ἀλλὰ . . . κτησάμενοι.

PLATO, Lach. 180 E: τὰ γὰρ μειράκια τάδε πρὸς ἀλλήλους οἴκοι διαλεγόμενοι θαμὰ ἐπιμένονται Σωκράτους (see 102). Cf. Phaedr. 239 A: οὔτε δὴ κρείττω οὔτε ἰσοῦμενον ἐκὼν ἐραστὴς παιδικὰ ἀνέξεται, ἥττω δὲ καὶ ὑποδέστερον αἰεὶ ἀπεργάζεται. *Ibid.* 240 A: ἄγαμον, ἄπαιδα, ἄοικον ὃ τι πλείστον χρόνον παιδικὰ ἐραστὴς εὔξαιτ' ἂν γενέσθαι.

XEN. Hell. 1, 4, 13 (see above).

THUC. 3, 2, 1: Λέσβος πλὴν Μηθύμνης ἀπέστη ἀπ' Ἀθηναίων, βουλευθέντες μὲν . . . ἀναγκασθέντες δὲ κτέ. 7, 75, 4: ὥστε δάκρυσι πᾶν τὸ στράτευμα πλησθὲν καὶ ἀπορία τοιαύτη μὴ ῥαδίως ἀφορμᾶσθαι, καίπερ ἐκ πολεμίας τε καὶ μείζω ἢ κατὰ δάκρυα τὰ μὲν πεπονθότας ἤδη, τὰ δὲ περὶ τῶν ἐν ἀφανεί δεδιότας μὴ πάθωσι.

AR. Vesp. 594-5: κὰν τῷ δήμῳ γνῶμην οὐδεὶς πάποτ' ἐνίκησεν, ἐὰν μὴ | εἴπῃ τὰ δικαστήρι' ἀφείναι πρῶτιστα μίαν δικάσαντας.

HOM. Il. 17, 755-6 (120). 18, 603-4 (121).

123. PERIPHRASTIC SUBJECT.—In the case of a periphrastic subject like τό or τά with the genitive plural, ἰς Τηλεμάχιοιο and the like, the verbal predicate regularly agrees in number, and the participial or adjective predicate in number and gender with the real subject which is contained in the genitive.

PLATO, Legg. 657 D: τὸ δὲ τῶν πρεσβυτέρων (=οἱ δὲ πρεσβύτεροι) ἡμῶν, ἐκείνους (sc. τοὺς νέους) αὐθροοῦντες διάγειν ἡγούμεθα πρεπόντως, χαίροντες κτέ. Cf. Phileb. 45 E: τὸ δὲ τῶν ἀφρόνων τε καὶ ὑβριστῶν (opposed to τοὺς μὲν σώφρονας) μέχρι μανίας ἢ σφοδρὰ ἡδονὴν κατέχουσα περιβοήτους ἀπεργάζεται. Rpb. 563 C: τὸ μὲν γὰρ τῶν θηρίων . . . ὅσῳ ἐλευθερώτερὰ ἐστὶν ἐνταῦθα ἢ ἐν ἄλλῃ, οὐκ ἂν τις πείθοιτο ἄπειρος.

SOPH. Ph. 497-9: ἀλλ' ἢ τέθνηκεν, ἢ τὰ τῶν διακόνων, | ὥς εἰκός, οἶμαι, τοῦμόν ἐν σμικρῷ μέρος | ποιούμενοι τὸν οἶκαδ' ἡπείγον στόλον, "*But either he is dead, or else, methinks, my messengers—as was likely—made small account of my concerns, and hastened on their homeward voyage.*"—Jebb.

HOM. Od. 11, 90-1: ἦλθε δ' ἔπι ψυχῇ Θηβαίου Τειρεσίαο, | χρύσειον σκήπτρον ἔχων. 16, 476-7: μείδῃσεν δ' ἱερὴ ἰς Τηλεμάχοιο | ἐς πατέρ' ὀφθαλμοῖσιν ἰδῶν.

IL 11, 690: ἐλθὼν γάρ ῥ' ἐκάκωσε βίην Ἡρακλεΐη. Cf. 17, 755-6 (120).

124. AGREEMENT OF COPULA WITH PREDICATE.—The copula (copulative verb) often agrees with the predicate. Cf. "*The wages of sin is death.*" This is true also when the copula is in the form of a participle.

Μυκῆναι μικρὸν ἦν, THUC. 1, 10, 1; *Mycenae was a small affair.* ἥ τε προῖξ ὀγδοήκοντα μναὶ γενήσονται, DEM. 31, 7: *The dowry will amount to eighty minae.* ὑπέξεντο τὰς θυγατέρας (sc. Ἀπολλοφάνους) παιδί' ὄντ' εἰς Ὀλυνθον, DEM. 19, 194; (*For safety's sake*) *they removed his daughters, who were little children, to Olynthus.*

DEM. 19, 194 (see above). 31, 7 (see above).

ANT. 2 γ 8: αἱ δ' εἰσφοραὶ . . . εὐδαιμονίας μὲν . . . σημειῶν ἐστι.

PLATO, Legg. 732 E: ἔστι δὴ φύσει ἀνθρώπειον μάλιστα ἡδοναὶ καὶ λύπαι καὶ ἐπιθυμίαι. *Ibid.* 735 E: τοὺς γὰρ μέγιστα ἐξημαρτηκότας, ἀνιάτους δὲ ὄντας, μεγίστην δὲ οὖσαν βλάβην πόλεως. Meno, 91 C (93). Prot. 359 D: ἐπεὶ δὲ τὸ ἦττω εἶναι αὐτοῦ εὐρέθῃ ἀμαθία οὖσα. Tim. 56 D-E: τὰ δὲ αἶρος τμήματα ἐξ ἑνὸς μέρους διαλυθέντος δύ' ἂν γενοίσθην σώματα πυρός, *The divisions of air from one particle when broken up may become two corpuscles of fire.*

THUC. 1, 10, 1 (see above). 4, 26, 5: αἴτιον δὲ ἦν οἱ Λακεδαιμόνιοι προειπόντες. 5, 4, 4: καταλαμβάνουσι καὶ Βρικιννίας, ὃν ἔρμα ἐν τῇ Λεοντίνῃ. 8, 9, 3: αἴτιον δ' ἐγένετο τῆς ἀποστολῆς τῶν νεῶν οἱ μὲν πολλοὶ τῶν Σίων οὐκ εἰδότες τὰ πρᾶσσόμενα κτέ.

HDT. 1, 93: ἡ μὲν δὴ περίοδος τοῦ σήματος εἰσὶ στάδιοι ἐξ καὶ δύο πλέθρα. 1, 163: καὶ γὰρ καὶ ἡ περίοδος τοῦ τείχεος οὐκ ὀλίγοι στάδιοι εἰσι κτέ. 2, 15: τὸ δ' ὦν πάλαι αἱ Θῆβαι Αἴγυπτος ἐκαλέετο, τῆς τὸ περίμετρον στάδιοι εἰσι εἴκοσι καὶ ἑκατὸν καὶ ἑξακισχίλιοι. 2, 142: γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἑτερά ἐστι, *Three human generations are one hundred years.* 3,

108: ἡ δὲ δὴ λείαινα ἐὼν ἰσχυρότατον καὶ θρασύτατον ἄπαξ ἐν τῷ βίῳ τίκτει
 ἔν. 6, 112: ἦσαν δὲ σταδίοι οὐκ ἐλάσσονες τὸ μεταίχμιον αὐτῶν ἢ ὀκτώ.

EUR. Hec. 123-4: τῷ Θησείδα δ', ὅζω Ἀθηνῶν, | δισσῶν μύθων ῥήτορες
 ἦσαν.

125. AGREEMENT OF VERB WITH APPOSITIVE.—The verb sometimes agrees with the appositive instead of with the subject.

Θῆβαι, πόλις ἀστυγείτων, . . . ἀνῆρπασται, AESCHIN. 3, 133; *Thebes, a city that is our neighbor, has been swept away.*

AESCHIN. 3, 133 (see above).

XEN. An. 1, 8, 9: πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων
 ἕκαστον τὸ ἔθνος ἐπορεύετο. Conv. 4, 44: καὶ μὴν καὶ τὸ ἀβρότατόν γε κτῆμα
 τὴν σχολὴν ἀεὶ ὁρᾷτέ μοι παροῦσαν. Hell. 1, 7, 5: μετὰ ταῦτα δὲ οἱ στρατη-
 γοὶ βραχεώς ἕκαστος ἀπελογήσατο.

HDT. 7, 104: ἐνὶ τούτων τῶν ἀνδρῶν οἱ Ἑλλήνων ἕκαστός φησι τριῶν
 ἄξιός εἶναι.

HOM. Il. 16, 264-5: οἱ δ' ἄλκιμον ἦτορ ἔχοντες | πρόσσω πᾶς πέτεται καὶ
 ἀμύνει οἷσι τέκεσσι.

126. NEUTER ADJECTIVE AS THE SUBSTANTIVE PREDICATE.—The neuter singular adjective is often used as the substantive predicate of a masculine or feminine subject, whether singular or plural.

διαβολὴ γάρ ἐστι δεινότατον, HDT. 7, 10, η; *For calumny is a dreadful evil.* Μυκῆναι μικρὸν ἦν, THUC. 1, 10, 1 (124).

DEM. 1, 5: καὶ ὅλως ἄπιστον οἶμαι ταῖς πολιτείαις ἢ τυραννίς. 19, 336:
 μὴ λέγ' ὥς καλὸν εἰρήνην, μηδ' ὥς συμφέρον.

PLATO, Gorg. 506 E: τάξει ἄρα τεταγμένον καὶ κεκοσμημένον ἐστὶν ἡ
 ἀρετὴ ἐκάστου; Legg. 663 E: καλὸν μὲν ἢ ἀλήθεια, ὃ ξένη, καὶ μόνιμον.
Ibid. 732 E: ἔστι δὴ φύσει ἀνθρώπειον μάλιστα ἡδοναὶ καὶ λύπαι καὶ ἐπιθυ-
 μίαι. Rpb. 368 E: οὐκοῦν μεῖζον πόλις ἐνὸς ἀνδρός;

XEN. Mem. 2, 3, 1: χρησιμώτερον νομίζουσι χρήματα ἢ ἀδελφούς. Oec.
 12, 15: κερδαλέον ἐστὶν ἡ ἐπιμέλεια.

THUC. 1, 10, 1 (see above). 1, 138, 5: ἐδόκει γὰρ (sc. ἡ Λάμπσακος) πο-
 λυοινώτατον τῶν τότε εἶναι. 3, 37, 3. 4, 26, 5 (see 124). 4, 62, 2. 8, 9, 3
 (see 124).

HDT. 3, 108 (see 124). 7, 10, η (see above).

AR., Pl. 203: δειλότατόν ἐσθ' ὁ πλοῦτος.

EUR. El. 1035: μῶρον μὲν οὖν γυναῖκες. H. F. 1292: αἱ μεταβολαὶ
 λυπηρόν. Or. 232: δυσάρεστον οἱ νοσοῦντες ἀπορίας ὕπο. *Ibid.* 772:
 δεινὸν οἱ πολλοί, πανούργους ὅταν ἔχωσι προστάτας. Suppl. 508: σφαλερὸν
 ἡγερῶν θρασύς.

SOPH. O. C. 592: ὦ μῶρε, θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον.

PIND. fr. 110 Bgk.⁴: γλυκὺ δ' ἀπείρουσι πόλεμος, *A sweet thing is war to those that have not tried it.*

HOM. Il. 2, 204: οὐκ ἀγαθὸν πολυκοιρανίη.

So a Neuter Relative or other pronoun may have for its antecedent a Masculine or Feminine substantive. See *Relative Sentences*.

127. ATTRACTION OF THE DEMONSTRATIVE BY THE PREDICATE.—The demonstrative pronoun is commonly attracted into the gender of the predicate.

ἐκεῖνος δ' ἐστὶν ἑλεγχος μέγιστος, LYS. 16, 6; *That is the most cogent proof.*

LYS. 16, 6 (see above). 25, 23: νομίζοντες καὶ τῆς πόλεως ταύτην ἱκανωτάτην εἶναι σωτηρίαν καὶ τῶν ἐχθρῶν μεγίστην τιμωρίαν.

PLATO, Men. 71 E: αὕτη ἐστὶν ἀνδρὸς ἀρετή, ἱκανὸν εἶναι τὰ τῆς πόλεως πράττειν κτέ., *This is a man's virtue, to be able to manage affairs of state.*

XEN. Cyr. 8, 7, 24: εἰ δέ μή, καὶ παρὰ τῶν προγεγενημένων μανθάνετε· αὕτη γὰρ ἀρίστη διδασκαλία.

THUC. 1, 1, 2: κίνησις γὰρ αὕτη μεγίστη . . . ἐγένετο.

HDT. 1, 1: Ἡροδότου Ἀλικαρνησσεὺς ἱστορίας ἀπόδεξις ἦδε, *This is the setting forth of the research of Herodotus.*

SOPH. Ph. 1-2: ἀκτὴ μὲν ἦδε . . . | Δήμου.

HOM. Il. 17, 336-7: αἰδῶς μὲν νῦν ἦδε . . . | Ἴλιον εἰς ἀναβῆναι κτέ.

128. In the oblique cases:

LYS. 1, 16: ταύτην γὰρ τέχνην ἔχει (sc. τὸ γυναικας διαφθεῖρειν), *This is his trade.*

PLATO. Cf. Euthyphr. 2 A: οὗτοι δὲ Ἀθηναῖοί γε, ὧ Εὐθύφρων, δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφήν, *The Athenians do not call it diké but graphé.* Phaedr. 245 E: ὡς ταύτης οὐσης φύσεως ψυχῆς, "*Nam haec est propria natura animi atque vis,*" CIC. Tusc. 1, 23, 54.

129. DEMONSTRATIVE NOT ATTRACTED.—The attraction is sometimes pretermitted, especially in definitions in which the pronoun is the predicate.

τοὔτῳ ἐστὶν ἡ πρόνοια, LYS. 3, 28; *This is what is meant by malice pre-pense* (Answer to the question τί ἡ πρόνοια;). ὑπερβολὴ γὰρ ἀδικίας τοὔτῳ γε, DEM. 18, 16.

DEM. 18, 16 (see above).

LYS. 3, 28 (see above).

ANT. 1, 5: θαυμάζω δ' . . . εἰ νομίζει τοὔτο εὐσέβειαν εἶναι, τὸ . . . μὴ προδοῦναι.

PLATO, Gorg. 478 C: οὐ γὰρ τοῦτ' ἦν εὐδαιμονία, ὡς ἔοικε, κακοῦ ἀπαλλαγῇ. Cf. Phaedr. 245 C: ἀλλὰ καὶ τοῖς ἄλλοις ὅσα κινεῖται τοῦτο (sc. τὸ αὐτὸ κινουόν) πηγὴ καὶ ἀρχὴ κινήσεως. But Cicero, Tusc. 1, 23, 53, translates: *Quin etiam ceteris, quae moventur, hic fons, hoc principium est movendi.*

XEN. Cyr. 1, 3, 10: τοῦτ' ἄρ' ἦν ἡ ἰσηγορία. Cf. Mem. 3, 11, 6: ὁ τι ἂν ἐνταῦθα ἐμπέσῃ, τούτῳ τροφῇ χρῶνται.

130. DIFFERENCE BETWEEN ΤΙ AND ΤΙΣ IN THE PREDICATE.—In questions distinguish between τί, the essence of a thing, and τίς, the classification of a thing.

τί δ' ἐστὶν ὁ χρόνος καὶ τίς αὐτοῦ ἡ φύσις . . . ἄδηλόν ἐστι, ARISTOT. Phys. 4, 218 a 31-2; *What time is and what its nature does not appear.*

τί:

DEM. 9, 16: καὶ μηδεὶς εἴπῃ, τί δὲ ταῦτ' ἐστίν, ἢ τί τούτων μέλει τῇ πόλει;

PLATO, Crat. 398 C: ὁ δὲ δὴ ἥρως τί ἂν εἴῃ; *What might "hero" be?* Men. 71 D: τί φῆς ἀρετὴν εἶναι; Prot. 312 C: ὁ τι δέ ποτε ὁ σοφιστὴς ἐστι, θαυμάζοιμ' ἂν εἰ οἶσθα.

XEN. Mem. 1, 2, 43: ταῦτα τί ἐστι; . . . καὶ ταῦτα νόμος ἐστί; . . . καὶ ταῦτα νόμος καλεῖται.

131. ΤΙΣ:

PLATO, Gorg. 448 E: ἀλλ' οὐδεὶς ἡρώτα ποία τις εἴῃ ἡ Γοργίου τέχνη, ἀλλὰ τίς καὶ ὄντινα δέοι καλεῖν τὸν Γοργίαν. *Ibid.* 449 A: εἰπὲ τίς ἡ τέχνη καὶ τίνα Γοργίαν καλεῖν χρὴ ἡμᾶς. Phaedr. 278 E: Ἰσοκράτη τὸν καλόν, ᾧ τί ἀπαγγελεῖς, ὦ Σώκρατες; τίν' αὐτὸν φήσομεν εἶναι;

132. ΤΙ INSTEAD OF ΤΙΝΑ.—When the subject is a neuter plural that may be considered as a unit, τί is regularly used instead of τίνα, unless the idea of selection is to be emphasized.

τί:

τί οὖν ἐστι ταῦτα, ἃ ὑμεῖς ἴστε καὶ οὐ παρ' ἡμῶν ὑμᾶς ἀκοῦσαι δεῖ; DEM. 19, 217; *What then are these things, things that you yourselves know and need not hear from us?*

DEM. 19, 217 (see above).

PLATO, Phaedo, 57 A: τί οὖν δὴ ἐστὶν ἅττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ θανάτου; *Ibid.* 58 C: τί ἦν τὰ λεχθέντα καὶ πραχθέντα καὶ τίνες οἱ παραγενόμενοι τῶν ἐπιτηδείων τῷ ἀνδρὶ; (Best MSS. τί. Schanz and Wohlrab both read τί, Herm. τίνα.)

XEN. An. 2, 1, 22: ἡμῖν ταῦτα δοκεῖ ἄπερ καὶ βασιλεῖ. Τί οὖν ταῦτά ἐστιν; ἔφη ὁ Φαλίλος.

133. ΤΙΝΑ:

DEM. 18, 246: ἀλλὰ μὴν ὦν γ' ἂν ὁ ῥήτωρ ὑπεύθυνος εἴῃ, πᾶσαν ἐξέτασιν λαμβάνετε· οὐ παραιτοῦμαι. τίν' οὖν ἐστι ταῦτα; But 19, 217 (132): τί.

PLATO, *Phaedo*, 102 A: ἀλλὰ τίνα δὴ ἦν τὰ μετὰ ταῦτα λεχθέντα; But *ibid.* 57 A and 58 C cited in 132: τί.

For the Attraction of the Relative with the Predicate, see *Relative*.

134. ATTRACTION OF THE SUPERLATIVE PREDICATE.—The superlative predicate may agree in gender with the subject rather than with the genitive.

ὁ δὲ ἥλιος τὸν πάντα χρόνον πάντων λαμπρότατος ὢν διαμένει, XEN. *Mem.* 4, 7, 7; *The sun abideth forever the most brilliant of all things (thing in the world).*

PLATO, *Gorg.* 487 E: πάντων δὲ καλλίστη ἐστὶν ἡ σκέψις . . . περὶ τούτων ὦν κτέ. *Tim.* 29 A: ὁ μὲν γὰρ (sc. ὁ κόσμος) κάλλιστος τῶν γεγόνωτων, ὁ δ' (sc. ὁ δημιουργός) ἄριστος τῶν αἰτίων.

XEN. *Mem.* 4, 7, 7 (see above).

HDT. 4, 85: πελαγέων γὰρ ἀπάντων πέφυκε θυμασιώτατος (sc. ὁ Πόντος). Cf. 6, 37: πίτυς μούνη πάντων δενδρέων ἐκκοπεῖσα βλαστὸν οὐδένα μετiei, *Of all trees the pine is the only one that after being cut lets out no aftershoot.*

COM. 4, 231: νόσων χαλεπώτατος | φθόνος, *Of (all) diseases hardest to bear is envy.*

HOM. Cf. *Od.* 13, 86–7: οὐδέ κεν ἔρηξ | κίρκος ὁμαρτήσειεν, ἐλαφρότατος πετεηνῶν.

135. *Superlative Predicate agreeing with the Genitive:*

ὁ δὲ παῖς πάντων θηρίων ἐστὶ δυσμεταχειριστότατον, PLATO, *Legg.* 808 D; *The boy (animal) is the hardest to manage of all (animals).*

PLATO, *Legg.* 808 D (see above).

HDT. 5, 24: κτημάτων πάντων ἐστὶ τιμιώτατον ἀνὴρ φίλος, *Of all possessions most valuable is a friend.*

On the Attraction of the Predicate Adjective into the Vocative, see 25.

The dramatic ἡμεῖς for ἐγώ of a woman is masculine. See 55.

136. INDEFINITE SUBJECT, REFERRING TO A WOMAN, TREATED AS MASCULINE.—The masculine, as the more generic, is sometimes used of an indefinite subject, even when the indefinite subject is known to be a woman.

EUR. *Andr.* 711–2: ἡ στείρος οὐσα μόσχος οὐκ ἀνέξεται | τίκτοντας ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα.

SOPH. *El.* 770–1: δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς | πάσχοντι μῖσος ὦν τέκη προσγίγνεται, *Strange is this thing of being a mother. Not even when one suffers wrong can one be brought to hate the child that one has*

borne. Tr. 151-2: τότ' (sc. [ὅταν] τις ἀντὶ παρθένου γυνή | κληθῇ κτέ., vv. 148-9)
 ἂν τις εἰσίδουτο, τὴν αὐτοῦ σκοπῶν | πράξιν, κακοῖσιν οἷς ἐγὼ βαρύνομαι.¹

FORMS OF THE VERBAL PREDICATE

Voices of the Verb

137. There are three voices in Greek—Active, Middle, and Passive.

The distinction of passive from middle is a distinction of function, not of form. The terminations of the passive are either middle or active, and only one comparatively late form is uniformly differentiated, the future in *-θήσομαι*, which is constructed on the basis of *-θην*, itself only prevalently passive.

Active Voice

138. The Active Voice denotes that the action proceeds from the subject.

οὗτος ἔγημε, DEM. [46], 21; *This man got married* (26). τὸ παιδίον ἐβόα, LYS. I, 11; *The baby was bawling* (26).

139. TRANSITIVE AND INTRANSITIVE VERBS.—Verbs that regularly take an object are called transitive verbs, verbs that do not regularly take an object are called intransitive verbs. So *κτείνω*, *I kill*, is a transitive verb; *σιωπῶ*, *I am silent*, is an intransitive verb. But any verb may be transitive or intransitive, according to its use, and the traditional distinction given is a mere matter of convenience, and does not rest on a difference of nature.

140. As all verbs involve an inner object and may take an inner object, it is better to confine the term transitive to verbs that take an outer object, and when such verbs are used without an outer object, they serve to characterize the subject. So *φονεύω*, *I commit murder*, and *νικῶ*, *I gain a victory*, become *I am a murderer* (*φονεύς*), and *I am a victor* (*νικητής*). ἀγεί (PIND. P. 2, 17), *she is a leader, she is in the van*.

141. PERIPHRASES WITH *γίγνομαι*.—The analysis given above is sometimes expressed. So *ἀνατρέπω*, *I overturn*, may be analyzed into *ἀνατροπὴς γίγνομαι*, *I show myself a subverter*, or *ἀνατροπὴν ποιοῦμαι*, *I produce subversion*. The former dwells on the character of the agent, the latter on the character of the action. Hence the solemnity of both the periphrases, involving as they do moral responsibility. Compare 61 and A. J. P. xx, 111.

¹ Eur. Med. 1018, Soph. El. 145 and 1026, are sometimes unjustly cited as instances of this usage. In each of these examples a woman makes but a personal application of a rule that applies to men as well as women.

ISOC. 2, 17: *μάλιστα μὲν εὐρετῆς γίγνου τῶν βελτίστων, εἰ δὲ μή, μιμῶ τὰ παρὰ τοῖς ἄλλοις ὀρθῶς ἔχοντα.* 10, 42: *τῶν δὲ δωρεῶν ἀναγκασθεὶς γενέσθαι κριτῆς.* *Ibid.* 43: *ἐπεθύμησε Διὸς γενέσθαι κηδεστῆς.*

ANT. 1, 2 (see 61). 1, 4 (60). 2 β 2: *ἐμοὶ δὲ ζῶν τε ἄνθρωπος ἀνατροπὴς τοῦ οἴκου ἐγένετο κτέ.* 5, 47: *καὶ τῶν μὲν . . . λόγων . . . τουτουσὶ κριτὰς ἡξιώσατε γενέσθαι, τῶν δὲ ἔργων αὐτοὶ δικασταὶ ἐγένεσθε, et sim. alib.*

PLATO, CONV. 218 C: *σὺ ἐμοὶ δοκεῖς, ἦν δ' ἐγώ, ἐμῷ ἐραστῆς ἄξιος γε γένεσθαι μόνος.* LEGG. 872 C: *ἐὰν δὲ τις δούλον κτείνῃ μηδὲν ἀδικοῦντα, φόβῳ δὲ, μὴ μηνυτῆς αἰσχυρῶν ἔργων καὶ κακῶν αὐτοῦ γίγνηται κτέ.*

XEN. AG. 10, 4 (64).

THUC. 1, 4: *καὶ τῶν Κυκλάδων νήσων ἥρξέ τε καὶ οἰκιστῆς πρῶτος τῶν πλείστων ἐγένετο.* 1, 132, 5: *μηνυτῆς γίγνεται.* 1, 136, 3: *ἰκέτης γενόμενος.* 3, 2, 3 (60). 5, 11, 1: *σωτήρα . . . γεγενῆσθαι.* Cf. 8, 48, 6: *ποριστὰς ὄντας καὶ ἐσηγητὰς τῶν κακῶν τῷ δήμῳ.* 8, 86, 4: *κωλυτῆς γενέσθαι, et sim. alib.*

AR. RAN. 1152: *σωτήρ γενοῦ μοι.* 1191: *ἵνα μὴ 'κτραφεῖς γένοιτο τοῦ πατρὸς φονεύς.*

EUR. Cf. [Rhes.] 167: *σὺ δ' ἄλλα γήμας Πριαμίδων γαμβρὸς γενοῦ.*

SOPH. AI. 1092 (61). O. C. 582: *ὅταν . . . σύ μου ταφεὺς γένῃ.*

AESCHYL. AG. 224-5: *ἔτα δ' οὖν | θυτῆρ γενέσθαι θυγατρός.* CHO. 2 (61). *Ibid.* 246: *θεωρὸς . . . γενοῦ.* SEPT. 130 (61).

PIND. P. 4, 274: *εἰ μὴ θεὸς ἀγεμόνεσσι κυβερνατῆρ γένηται.*

HOM. OD. 17, 223: *εἴ μοι δοίης σταθμῶν ῥυτῆρα γενέσθαι.*

IL. 18, 100: *ἐμεῦ δὲ δέησεν ἀρῆς ἀλκτῆρα γενέσθαι.*

142. TRANSITIVE VERBS USED INTRANSITIVELY.—Among the active transitive verbs that are freely used intransitively and are sometimes called immediatives may be mentioned *ἐλαύνω*, *I drive*, and its compounds; the compounds of *ἔημι*, *I send forth*; *βάλλω*, *I hit, cast*, and compounds of *βάλλω*.

The following is a more complete list of the verbs belonging to this class: *ἄγειν* and cpd.¹, *αἴρειν* and cpd., cpd. of *ἀλλάττειν*, cpd. of *ἀνύειν*, *βύλλειν* and cpd., cpd. of *διδόναί*, *δινεῖν*, *ἐλαύνειν* and cpd., *ἐπέγειν*, *ἔχειν* and cpd., *ἰέναι* and cpd., *ἀνακαλύπτειν*, *κεύθειν*, cpd. of *κλίνειν*, cpd. of *λαμβάνειν*, cpd. of *λείπειν*, cpd. of *μιγνύναι*, *μινύθειν*, *νικᾶν*, *νομᾶν* and cpd., *οἰκεῖν*, *ὀρμᾶν* and cpd., *παύειν*, *πράττειν*, *στέλλειν*, *στρέφειν* and cpd., *τείνειν* and cpd., *τελευτᾶν*, *φαίνειν* and cpd., *φέρειν* and cpd., *φύειν*, *χαλᾶν*.

ἐγὼ δέ, ἔφη, ἐπὶ τούσδε, ἦν ἐπὶ σὲ κινῶνται, ἐλῶ, XEN. CYR. 1, 4, 20; *I will ride against (charge) these people, if they undertake to move against you.* *ἐξίησι δὲ . . . Ἀχερουσία λίμνη ἐς θάλασσαν· διὰ δὲ τῆς Θεσπρωτίδος Ἀχέρων ποταμὸς ῥέων ἐσβάλλει ἐς αὐτήν*, THUC. 1, 46, 4; *The Acherusian lake has*

¹ cpd. stands for one or more compounds.

an outlet into the sea, while the river Acheron, flowing through Thesprotia, empties (itself) into the lake itself.

DEM. 19, 163: ἀπῆραν διὰ τοῦ πολεμίου στρατεύματος εἰς Παγασάς.

PLATO, Phaedr. 228 E: παῦε. *Ibid.* 229 A: πρόαγε δῆ. *Ibid.* 229 B: προάγοις ἄν.

XEN. Cyr. 1, 4, 20 (see above). *Ibid.*: ὁ Κναξάρης λαβὼν τῶν ἐρρωμένων ἵππων τε καὶ ἀνδρῶν προσελαύνει.

THUC. 1, 46, 4 (see above). 6, 60, 2: καθ' ἡμέραν ἐπεδίδοσαν μᾶλλον ἐς τὸ ἀγριώτερον.

HDT. 2, 8: οὗρος ἄλλο πέτρινον τείνει . . . τεταμένον τὸν αὐτὸν τρόπον κτέ.

AR. Eq. 243: οὐκ ἐλάτε πρὸς τὸ δεξιὸν κέρας; *Will you not ride to the right wing?* N. 133: βάλλ' ἐς κόρακας, *Get thee gone to the buzzards* (a common imprecation). Ran. 580: παῦε παῦε τοῦ λόγου.

EUR. El. 1233-5: ἀλλ' οἶδε δόμων ὑπὲρ ἀκροτάτων | φαίνουσιν τινες δαίμονες ἢ θεῶν | τῶν οὐρανίων.

SOPH. El. 1435: ἦ νοεῖς ἔπειγε νῦν. O. R. 967-8: ὁ δὲ θανῶν | κεύθει κάτω δὴ γῆς.

HES. O. et D. 244: μινύθουσι δὲ οἶκοι. Sc. 449: ἀλλ' ἄγε παῦε μάχης.

HOM. Od. 7, 130: ἡ δ' (sc. κρήνη) ἐτέρωθεν ὑπ' αὐλῆς οὐδὸν ἵησιν. 11, 239: ὅς πολὺν κάλλιστος ποταμῶν ἐπὶ γαίαν ἵησιν.

Il. 12, 268: νεῖκεον, ὃν τινα πάγχυ μάχης μεθιέντα ἴδοιεν. 23, 758-9: ὦκα δ' ἔπειτα | ἐκφρερ' Ὀιδιάδης.

143. INFINITIVE ACTIVE APPARENTLY AS A PASSIVE.—The infinitive being a verbal noun is not so strictly bound by the voices as the finite form. The infinitive as a complement to adjectives and the so-called epexegetic infinitive often coincide with the English idiom in which “good to eat” is “good for food,” “fair to see” is “fair to the sight,” and in Greek the active form is more common and, if anything, more natural than the passive. καλὸς ἰδεῖν, *fair to see*; χαλεπὰ εὐρεῖν, PLATO, Rpb. 412 B, *hard to find*; but χαλεποὶ . . . γνωσθῆναι, ANTIPHON, 2 a 1, *hard to recognize*. See *Infinitive*.

144. CAUSATIVE ACTIVE.—As in other languages, the subject is said to do what it causes to be done, *qui facit per alium, facit per se*.

ἡ βουλή ἔδησε (sc. αὐτούς), XEN. Hell. 1, 7, 3; *The senate put them in jail*.

LYS. 12, 23: τὸν ἀδελφὸν γάρ μου, ὥσπερ καὶ πρότερον εἶπον, Ἐρατοσθένης ἀπέκτεινεν (Polemarchos drank the cup at the command of the Thirty, *l. c.* § 17).

PLATO, Meno, 94 C: Θουκυδίδης αὐτὸν δύο υἱεῖς ἔθρεψε . . . καὶ τούτους ἐπαίδευσε τά τε ἄλλα εὖ καὶ ἐπάλαισαν κάλλιστα Ἀθηναίων, *et sim. alib.*

XEN. An. I, 4, 10: Κῦρος δ' αὐτὸν (sc. τὸν παράδεισον) ἐξέκοψε καὶ τὰ βασίλεια κατέκαυσεν. Hell. I, 7, 3 (see above).

HDT. 8, 118: ὥς δὲ ἐκβῆναι τάχιστα εἰς γῆν τὸν Ξέρξην . . . ἀποταμεῖν τὴν κεφαλὴν αὐτοῦ (sc. τοῦ κυβερνήτου).

For Intransitive Verbs of Passive Signification, see 171.

Middle Voice

145. The Middle Voice denotes that the subject is in some especial manner involved or interested in the action of the verb. In some of its uses the middle corresponds to the English reflexive, but the signification is much wider and shades off from what is practically a direct reflexive until it ceases to present any translatable difference from the active.

146. DIRECT REFLEXIVE MIDDLE.—The interest may be that of the direct object. This is limited chiefly to natural or habitual actions. The only middle for self-murder is ἀπάγξασθαι, *to hang oneself*, which seems to have been the most natural form of suicide.

ἐπειδὴ δὲ ἐλούσατο, PLATO, Phaedo, 116 B; *After he had bathed himself* (taken his bath).

DEM. [50], 35: λοῦσθαι ἐν βαλανείῳ.

PLATO, Phaedo, 116 B (see above).

XEN. Cyr. 3, 1, 25: οἱ μὲν ῥιπτοῦντες ἑαυτούς, οἱ δ' ἀπαγχόμενοι, οἱ δ' ἀποσφαττόμενοι.

THUC. 3, 81, 3: ἐκ τῶν δένδρων τινὲς ἀπήγχοντο.

HDT. 2, 40: τύπτονται πάντες, *All beat their breasts* (natural expression of grief). 2, 131: ἡ παῖς ἀπήγξατο, *The maid hanged herself*.

AR. Ach. 17: ἐξ ὅτου γὰρ ῥύπτομαι, *I scour myself*. Av. 1163: ἀπονίψομαι, *I'll wash myself*, i. e. *my hands*. Thesm. 230: ποῖ στρέφει; fr. 2, 1100, 9: ἀλλ' ἀρτίως κατέλιπον αὐτὴν σμωμένην | ἐν τῇ πνέλῳ.

PIND. O. 7, 15: ἄνδρα παρ' Ἀλφειῷ στεφανωσάμενον. *Ibid.* 80-1: τῶν ἄνθεσι Διαγόρας | ἐστεφανώσατο δῖς. 12, 17: στεφανωσάμενος.

SAPPHO, fr. 62: καττύπτεσθε κόραι.

SIMON. AM. 16: κηλειφόμεν μύροις καὶ θύμασιν.

HOM. Od. 5, 491: ὥς Ὀδυσσεὺς φύλλοις καλύψατο.

Il. 10, 576: λοέσαντο, *They bathed themselves*.

147. INDIRECT MIDDLE.—Much more frequent is the indirect middle, in which the subject is more or less remotely involved, sometimes with sharp distinction from the active, sometimes without any perceptible, or at any rate translatable, difference. See the examples of this and the following section.

μέθην δὲ καὶ ὕπνον ὁμοίως ἐνέδρα φυλάττομαι, XEN. Hiero, 6, 3; *Drunkness and sleep I guard against like an ambush.* (φυλάττω = *keep guard, mount guard over.*)

LYCURG. 85: οὐδ(ε) . . . τὴν θρεψαμένην . . . τοῖς πολεμίοις παρέδοσαν, *Nor did they surrender to the enemy the country that reared them for herself.*

DEM. 20, 17: ἥς ἂν τινος πολιτείας τὸ κομίζεσθαι τοὺς εὖνους τοῖς καθεστῶσιν χάριν ἐξέλγῃς, οὐ μικρὰν φυλακὴν αὐτῶν ταύτην ἀφηρηκῶς ἔσει.

XEN. Hiero, 6, 3 (see above). [R. A.] 1, 1: εὖ διασφύζονται τὴν πολιτείαν, *Excellently well do they preserve their form of government.*

HDT. 2, 121: μνημόσυνα ἐλίπετο τὰ προπύλαια. 3, 79: σπασάμενοι δὲ τὰ ἐγχειρίδια. 7, 119: ἀπελαύνεσκον, λείποντες οὐδὲν ἀλλὰ φερόμενοι.

AR. Ach. 51–2: ἐμοὶ δ' ἐπέτρεψαν οἱ θεοὶ | σπονδὰς ποιεῖσθαι πρὸς Λακεδαιμονίους μόνῳ, *The gods permitted me and me alone to make a treaty for myself with the Lacedaemonians.* But vv. 57–8: τὸν ἄνδρ' ἀπάγοντες, ὅστις ἡμῖν ἤθελε | σπονδὰς ποιῆσαι (the generous creature), *Taking away the man who wished to make a treaty for us.* *Ibid.* 130–1: ἐμοὶ . . . | σπονδὰς ποιῆσαι πρὸς Λακεδαιμονίους μόνῳ.

COM. 4, 355, 539: χθὼν πάντα κομίζει καὶ πάλιν κομίζεται, *Earth bringeth everything and takes it back again; Nam terra donat ac resorbet omnia.*

AESCHYL. Sept. 718: ἀλλ' αὐτάδελφον αἶμα δρέψασθαι θέλεις; *What! wilt thou make thee a harvest of thy brother's blood?* fr. 44: ἡ δὲ (sc. γαῖα) τίκτεται βροτοῖς | μῆλων τε βοσκὰς καὶ βίον Δημήτριον.

PIND. O. 7, 42: σεμνὰν θυσίαν θέμενοι. 8, 68–9: ἀπεθῆκατο . . . νόστον ἔχιστον. N. 2, 6–10 (148). I. 5, 60–1: ἄραντο γὰρ νίκας ἀπὸ παγκρατίου | τρεῖς.

HOM. Il. 4, 529–30: ἐκ δ' ὄβριμον ἔγχος | ἐσπάσατο στέρνοιο, *From out the breast he plucked the ponderous spear,* and similarly 5, 621: ἐσπάσατο(ο), 7, 255: ἐκσπασαμένῳ, and 13, 510: ἐσπάσατο(ο); but the active is used 5, 859; 6, 65; 12, 395; and 13, 178 (see 148). 11, 802–3: ρεῖα δὲ κ' ἀκμήτες κεκμηότας ἄνδρας αὐτῇ | ὥσαισθε προτὶ ἄστν νεῶν ἄπο καὶ κλισιάων, and similarly 5, 691; 8, 295; 15, 418; 16, 592; 655; but 16, 44–5: ρεῖα δὲ κ' ἀκμήτες κεκμηότας ἄνδρας αὐτῇ | ὥσαιμεν προτὶ ἄστν νεῶν ἄπο καὶ κλισιάων, and so the active 8, 336; 13, 193; 16, 569; 17, 274 (see also 148).

Homer has a certain fondness for the middle. So, for example, ἰδέσθαι occurs 38 times over against the 19 instances of ἰδεῖν or ἰδεῖν. The middle forms of ὁράω are not uncommon, whereas in prose we have only προοράσθαι. The verse has something to do with all this. So ἰδῶν is the only possible form for the aorist participle.

148. ACTIVE FOR THE INDIRECT MIDDLE.—The middle is not compulsory. The use of the active where the middle might have been expected may sometimes be ascribed to the aristocratic disdain of effect (see Pindaric examples below), just as in late Greek the middle is sometimes used in order to produce a grander sound.

τὰ χρήματα . . . ἐξέκόμισε, LYCURG. 38; *He got his money out safe.*

LYCURG. 38 (see above).

PLATO, Protag. 324 D: οἱ ἄνδρες οἱ ἀγαθοὶ . . . τοὺς αὐτῶν νείεις διδάσκουσιν ἂ διδασκάλων ἔχεται, with which compare *ibid.* 325 D: οἱ ἀγαθοὶ ἄνδρες . . . τὰ μὲν ἄλλα διδάσκονται τοὺς νείεις . . . τὰ μὲν ἄλλα ἄρα τοὺς νείεις διδάσκονται.

HDT. 2, 51: τοῦ δὲ Ἑρμῆος τὰ ἱγάλματα ὀρθῶς ἔχειν τὰ αἰδοῖα ποιεῖντες οὐκ ἀπ' Αἰγυπτίων μεμαθήκασιν, ἀλλ' ἀπὸ Πελασγῶν, with which compare just below: ὀρθῶς ὦν ἔχειν τὰ αἰδοῖα τὰ ἱγάλματα τοῦ Ἑρμῆος Ἀθηναῖοι πρῶτοι Ἑλλήνων μαθόντες παρὰ Πελασγῶν ἐποιήσαντο. 2, 143: ἀρχιερεὺς γὰρ ἕκαστος αὐτόθι ἱστᾷ (v. l. ἴσταται) ἐπὶ τῆς ἑωυτοῦ ζόης εἰκόνα ἑωυτοῦ.

PIND. P. 1, 49: οἷαν (sc. τιμάν) οὔτις Ἑλλάνων δρέπει, and similarly P. 4, 130 and 6, 48; with which compare N. 2, 6–10: ὀφείλει δ' ἔτι . . . θαμὰ μὲν Ἰσθμιάδων δρέπεσθαι κάλλιστον ἄωτον . . . Τιμονόου παῖδ(α).

HOM. Il. 5, 859: ἐκ δὲ δόρυ σπάσεν αὖτις, *And out again he plucked the shaft*; and similarly 6, 65; 12, 395; 13, 178. (For the use of the middle in similar examples, see 147). *Ibid.* 8, 336: οἱ δ' ἰθὺς τάφροιο βαθεῖς ὤσαν Ἀχαιοὺς, *But they thrust the Achaeans straight toward the deep trench*; and similarly 13, 193; 16, 45; 569; 17, 274. (For the use of the middle in similar examples, see 147.)

149. RECIPROCAL MIDDLE.—As the reflexive may be used for the reciprocal, so the middle, which represents the reflexive relation, may be used to intimate the reciprocal relation. Such verbs are μάχεσθαι, *se battre*, *sich schlagen*, ἀγωνίζεσθαι, διαλέγεσθαι, and many other deponent verbs.

ἐν χερσὶ γενόμενοι ἐμάχοντο, THUC. 7, 5, 2; *Coming to close quarters they fought*, but ἀλλήλοισι . . . ἐμάχοντο, 3, 77, 2; *They fought one another*.

THUC. 7, 5, 2 (see above).

HDT. 2, 63: κεφαλὰς τε συναράσσονται, *They butt one another's heads*.

AR. Pl. 329–30: τριωβόλου μὲν εἵνεκα | ὥστιζόμεσθ' ἐκάστος ἐν τῇ κλησίᾳ, *We hustle one another*; but Ach. 24–5: ὥστιοῦνται . . . ἀλλήλοισι.

SOPH. O. C. 424: ἧς (sc. μάχης) νῦν ἔχονται ἀπαναίρονται δόρυ.

PIND. O. 1, 98: ταχὺς ποδῶν ἐρίζεται = ταχεῖς πόδες ἐρίζονται.

HES. O. et D. 37: κλήρον ἐδασσάμεθ(α).

HOM. Il. 23, 735: μηκέτ' ἐρείδεσθον, *No longer press each the other.*

150. CAUSATIVE MIDDLE.—As the active is often used of what one does by an agent, so the middle is used of that which the subject has done for itself. This is an occasional use of the middle, but it is not a characteristic use, and must not be pressed as differentiating it from the active.

Θεμιστοκλῆς Κλεόφαντον τὸν υἱὸν ἱππέα μὲν ἐδιδάξατο ἀγαθόν, PLATO, Men. 93 D; *Themistocles had his son K. taught to be a good horseman*, but *ibid.* 94 B: τούτους . . . ἱππείας μὲν ἐδίδαξεν οὐδενὸς χείρους Ἀθηναίων.

PLATO, Meno, 93 D (see above). Protag. 325 B: οἱ ἀγαθοὶ ἄνδρες . . . τὰ μὲν ἄλλα διδάσκονται τοὺς υἱεῖς . . . τὰ μὲν ἄλλα ἄρα τοὺς υἱεῖς διδάσκονται, but 324 D: οἱ ἄνδρες οἱ ἀγαθοὶ τὰ μὲν ἄλλα τοὺς αὐτῶν υἱεῖς διδάσκουσιν, ἃ διδασκάλων ἔχεται.

THUC. 1, 132, 2: ἐπὶ τὸν τρίποδα . . . ἤξιωσεν (sc. Πανσανίας) ἐπιγράψασθαι αὐτὸς ἰδίᾳ τὸ ἐλεγείον τόδε, but § 3: τὸ μὲν οὖν ἐλεγείον οἱ Λακεδαιμόνιοι ἐξεκόλαψαν εὐθὺς τότε . . . καὶ ἐπέγραψαν ὀνομαστὶ τὰς πόλεις κτέ.

HDT. 1, 50: ἐποιέετο [sc. Κροῖσος] δὲ καὶ λέοντος εἰκόνα χρυσοῦ ἀπέφθου, *Croesus had an image of a lion made for himself out of refined gold.*

AR. Eq. 5: πληγὰς αἰὲ προστρίβεται τοῖς οἰκέταις (see v. 64).

151. ACTIVE AND REFLEXIVE.—Direct reflexive actions are commonly expressed by the active and the reflexive; so, regularly, unnatural actions, and actions which circumstances have made unnatural or difficult.

ἐμαυτὸν φιλῶ, DEM. [47], 73: *I love myself.* ῥίπτει αὐτὸν εἰς τὴν θάλατταν, DEM. 32, 6; *He throws himself into the sea.*

DEM. 32, 6 (see above). [47], 73 (see above).

AESCHIN. 1, 53: οὐκ ἐνουθέτησεν ἑαυτόν.

ISOC. [1], 15: ἔθιξε σεαυτόν. 2, 29: ἔθιξε σαυτόν. 5, 118: ἐθίζειν σαυτὸν χρή.

PLATO, Legg. 861 A: ἐρωτῶμεν ἡμᾶς αὐτοὺς, *Let us ask ourselves.* Phaedo, 96 A: πολλάκις ἐμαυτὸν ἄνω κάτω μετέβαλλον. Theaet. 148 E.

XEN. An. 1, 2, 7: ὁπότε γυμνάσαι βούλοιο ἑαυτόν τε καὶ τοὺς ἵππους. Hell. 1, 6, 10: οὐκ ἐδυνάμην ἐμαυτὸν πείσαι, *I could not persuade myself.*

THUC. 2, 4, 4: ἔρριψαν . . . σφᾶς αὐτοὺς. 4, 38, 3: τὰ ὄπλα παρέδοσαν καὶ σφᾶς αὐτούς.

HDT. 2, 116: οὐδαμῇ ἄλλη ἀνεπόδισε ἑωυτόν (sc. Ὀμηρος). 3, 36: ἴσχε καὶ καταλάμβανε σεωυτόν.

AR. Vesp. 286-7: μῆδ' οὕτως σεαυτὸν | ἔσθιε, *Stop gnawing at yourself so.* *Ibid.* 996: ἔπαιρε σαυτόν. *Ibid.* 1213: χύτλασον σεαυτόν, *Dump yourself.* Thesm. 230: ἔχ' ἀτρέμα σαυτόν.

EUR. Alc. 188: κᾶρριψεν αὐτήν. *Ibid.* 250: ἔπαιρεσαντήν. *Ibid.* 788: εὐφραίνει σαυτόν.

SOPH. El. 988: παῦσον δὲ σαντήν.

AESCHYL. P. V. 748: ἔρριψ' ἐμαυτήν.

152. αὐτὸς ἑαυτόν.—Extreme unnaturalness is expressed by αὐτὸς ἑαυτόν and the like.

αὐτὸς αὐτὸν διέφθειρεν, XEN. Hell. 7, 4, 19; *He made away with himself.*

AESCHIN. 3, 233: καταλέλυκεν αὐτὸς τὴν αὐτοῦ δυναστείαν.

PLATO, Menex. 243 D: ἡμεῖς δὲ αὐτοὶ ἡμᾶς αὐτοὺς καὶ ἐνικήσαμεν καὶ ἡττήθημεν.

XEN. Hell. 7, 4, 19 (see above).

HDT. I, 93: ἐκδιδοῦσι δὲ αὐταὶ ἑωντάς.

153. MIDDLE WITH REFLEXIVE FORMS.—The reflexive relation may be brought out more clearly by adding the reflexive forms to the middle.

ὑπὸ νύκτα τὴν σωτηρίαν αὐτοῖς ἔμελλον πορίζεσθαι, LYCURG. 70; *Under cover of the night they were about to provide safety for themselves.*

LYCURG. 70 (see above).

AESCHIN. I, 132: κατασκοπούμενος ἑαυτόν.

ANTIPHON, 5, 13: αὐτὸς σαυτῷ νόμον θέμενος, *Having laid down a law for yourself.*

XEN. [R. A.] 2, 10: ὁ δὲ δῆμος αὐτὸς αὐτῷ οἰκοδομεῖται ἰδία παλαίστρας πολλάς.

PIND. O. 13, 53: Μῆδειαν θεμέναν γάμον αὐτᾷ (= αὐτᾷ).

154. Of course when the middle has acquired a special significance this is necessary.

ἑαυτόν . . . λύσασθαι, ANTIPHON, 5, 63; *To ransom himself.*

ANTIPHON, 5, 63 (see above).

PLATO, Protag. 346 B: αὐτοὺς ἑαυτοὺς παραμυθεῖσθαι.

COM. Ἐαυτόν τιμωρούμενος, *Self-Tormentor* (Title of a play by MENANDER).

HOM. Il. 10, 378: ἐμὲ λύσομαι, *I will ransom myself.*

155. MIDDLE AND ACCUSATIVE OF THE PART AFFECTED.—Of course an accusative of the part affected may be used with the middle.

τὰ μέτωπα κόπτονται μαχαίρησι, HDT. 2, 61; *They gash their foreheads with knives.*

HDT. 2, 61 (see above). 3, 14: ἐπλήξατο τὴν κεφαλὴν, *He smote his head*. 4, 71: τρίχας περικείμενται, βραχίονας περιτάμνονται, μέτωπον καὶ ῥίνα καταμύσσουνται. 4, 75: οὐ γὰρ δὴ λούονται ὕδατι τὸ παράπαν τὸ σῶμα.

AR. Eccl. 63: ἀλειψαμένη τὸ σῶμ' ὄλον.

SOPH. Ai. 245: κára καλύμμασι κρύψάμενον.

PIND. N. 10, 44: ἐπιεσσάμενοι νῶτον μαλακάϊσι κρόκαις.

HES. Sc. 243: κατὰ δ' ἐδρύπτοντο παρείας.

HOM. Od. 6, 224-5: ἐκ ποταμοῦ χροά νίζετο . . . ἄλμην.

Il. 18, 30-1: χερσὶ δὲ πᾶσαι | στήθεα πεπλήγοντο.

156. DETAILS OF DIFFERENCE BETWEEN THE ACTIVE AND THE MIDDLE.—The details of difference between the active and the middle belong to the dictionary. Many of them are conventionally of great importance. ἀποδίδωμι is *I render, restore*, ἀποδίδομαι, *I sell*; δανείζω is *I lend (on interest)*, δανείζομαι, *I borrow (on interest)*; κίχρημι is *I lend to use*, κίχραμαι, *I borrow to use*, the aorist in use being ἤτησάμην; ἔχω means *I have*, ἔχομαι, *I cling to*; ἔγγραμμα signifies *I married, duxi (of the man)*, ἐγγμάμην, *I got married, nupsi (of the woman)*; μισθῶ is *I let*, μισθοῦμαι, *I hire*. There is a long string of differences between ποιεῖν and ποιεῖσθαι with verbal nouns in which the active gives the literal side “to fashion,” “to bring about,” whereas the middle serves to form a periphrasis with the dependent substantive for the corresponding verb. So λόγον ποιεῖν is *to compose a speech*, λόγον ποιεῖσθαι, *to make a speech (λέγειν)*; ὁδὸν ποιεῖν is *to construct a road*, ὁδὸν ποιεῖσθαι, *to make one's way (ὁδεύειν)*; εἰρήνην ποιῆσαι, *to bring about a peace (between two contending parties)*, εἰρήνην ποιεῖσθαι, *to make peace (with an enemy)*; νόμους τιθέναι, *to be a νομοθέτης, to be a lawgiver (for those who desire legislators)*, νόμους τίθεσθαι, *to make laws for one's own state*. Regularly ἐκκλησίαν ποιεῖν, *to convoke an assembly*.

A few examples by way of illustration are given here.

ISOC. 6, 1: τοσαύτην πεποίημαι τὴν μεταβολήν.

AND. 3, 1: ὅτι μὲν εἰρήνην ποιεῖσθαι δικαίαν ἄμεινόν ἐστιν ἢ πολεμεῖν. 3, 2: ὁ δῆμος ὁ Αθηναίων εἰρήνην ἐποίησατο πρὸς Λακεδαιμονίους.

PLATO, Lach. 180 C: ἐνταῦθα αἰεὶ τὰς διατριβὰς ποιούμενον.

XEN. An. 7, 6, 41: ταῦτα ἀποδόμενος οὔτε Ζεύθῃ ἀπέδωκεν οὔτε ἡμῖν τὰ γινόμενα . . . ἦν οὖν σωφρονῶμεν, ἐξόμεθα αὐτοῦ.

THUC. 1, 40, 2: ὅστις μὴ τοῖς δεξαμένοις . . . πόλεμον ἀντ' εἰρήνης ποιήσει, but 5, 17, 2: ξυνεχωρεῖτο ὥστε ἂ ἐκάτεροι πολέμῳ ἔσχον ἀποδόντας τὴν εἰρήνην ποιεῖσθαι.

HDT. 7, 42: ἐποιέετο δὲ τὴν ὁδόν. 8, 40: βουλὴν . . . ποιήσασθαι (= βουλεύσασθαι). 8, 74: τῇσι νηυσὶ οὐκ ἐλπίζοντες ἐλλάμψεσθαι (act. = *to shine upon*), *Not expecting to make a brilliant record with their ships*.

AR. Ach. 830: τὰ χοιρίδι' ἀπέδου, *You sold the pigs*, but Vesp. 1128: ἀπέδωκε (a) . . . τῷ κναφεῖ τριώβολον, *I paid the fuller three obols*. Lys. 1056-7: ὅστις ἂν . . . δανείσῃται . . . μὴ ἀποδῶ, but Pax, 374: δάνεισον τρεῖς δραχμάς.

AESCHYL. fr. 13: σοὶ μὲν γαμεῖσθαι μόρσιμον, γαμεῖν δ' ἐμοί.

ANACR. fr. 86: καὶ θάλαμος, ἐν τῷ κείνος οὐκ ἔγημεν ἀλλ' ἐγήματο.

THEOGN. 32: ἀλλ' αἰεὶ τῶν ἀγαθῶν ἔχειο.

HOM. Od. 14, 393: ἀλλ' ἄγε νῦν ῥήτρην ποιησόμεθα(a). *Ibid.* 21, 70-1: οὐδέ τιν' ἄλλην | μύθον ποιήσασθαι ἐπισχεσίην ἐδύνασθε.

Il. 7, 2: Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέρανος.

Passive Voice

157. The Passive Voice denotes that the subject receives the action of the verb.

Πολύστρατος . . . συνελήφθη, ANDOC. 1, 13; *Polystratos was arrested*. ὁ τῆς πόλεως . . . κόσμος . . . συνταράσσεται, DEM. 25, 19; *The constitution of the state is disturbed*. ἐτέθυτο τὰ ἱερά, ANTIPHON, 1, 17. ἀπεφέρετο ἐκ τοῦ δεσμωτηρίου τεχνεύς, LYS. 12, 18. λέγεται, DEM. 24, 212; *It is said*. διδάσκεται ἄνθρωπος, PLATO, Meno, 87 C, which is actively expressed by ἄνθρωπος μανθάνει, PLATO, Soph. 262 C.

158. INSTRUMENT, MEANS, OR CAUSE.—With the passive, the instrument, means, or cause is expressed by the dative or by a prepositional phrase, for which see *Prepositions*.

Dative:

λίθῳ πεπληγμένος, AR. Ach. 1218; *Struck with a stone*. χρήμασι πεισθῆναι, THUC. 2, 21, 1. λιμῷ διαφθαρῆναι, THUC. 3, 57, 3; *To perish of (by, with) hunger*.

DEM. 23, 156: ληφθήσεται . . . τῷ . . . λιμῷ. 55, 30: μεγάλοις λίθοις ἀποικοδομηέντος.

PLATO, Rpb. 469 E: οἷς ἂν (sc. λίθοις) βληθῶσι. Tim. 38 E: δεσμοῖς τε ἐμψύχοις . . . δεθέντα.

XEN. An. 2, 3, 1: βασιλεὺς ἐξεπλάγη τῇ ἐφύδῳ.

THUC. 1, 126, 8: τρυχόμενοι τῇ προσεδρεΐᾳ. 2, 21, 1 (see above). 3, 57, 3 (see above). 7, 47, 2: νόσῳ . . . ἐπιέζοντο, *They were pinched with sickness*.

HDT. 1, 34: αἰχμῇ σιδηρῇ βληθέντα. 1, 41: συμφορῇ πεπληγμένον.

AR. Ach. 1218 (see above). Nub. 24: εἴθ' ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ. Vesp. 1296: ἐγὼ δ' ἀπόλωλα στιζόμενος βακτηρίᾳ.

AESCHYL. P. V. 237: πημοναῖσι κάμπτομαι, *I am bowed with thrills of anguish*. Sept. 607: πληγῆς θεοῦ μάστιγι, *Smitten with god's scourge*.

PIND. P. 3, 48: πολιῷ χαλκῷ μέλη τετρωμένοι.

HOM. Od. 10, 532: ἐσφαγμένα νηλεί χαλκῷ.

Il. 8, 455: πληγέντε κεραυνῷ.

159. AGENT.—The agent of the passive is put in the genitive with ὑπό.

οἱ . . . τύραννοι . . . ὑπὸ Λακεδαιμονίων κατελύθησαν, THUC. I, 18, 1; *Tyrants were abolished by the Lacedaemonians.*

DEM. 21, 36: ὑπὸ Πολυζήλου πληγῆναι. 21, 74: ἐγὼ δ' ὑπ' ἐχθροῦ . . . ὑβρίζομην. [47], 15: ἐπλήγης ὑπ' ἐμοῦ. 54, 33: ὑφ' οὗ γε πρώτου τ' ἐπλήγην καὶ μάλισθ' ὑβρίσθην.

PLATO, CONV. 217 E: ἔτι δὲ τὸ τοῦ δηχθέντος ὑπὸ τοῦ ἔχεως πάθος καμὲ ἔχει.

XEN. AN. I, 3, 10: νομίζει ὑπ' ἐμοῦ ἡδικῆσθαι.

THUC. I, 18, 1 (see above). 4, 12, 1: ἀνεκόπη ὑπὸ τῶν Ἀθηναίων.

HDT. I, 35: ἐξεληλαμένος . . . ὑπὸ τοῦ πατρός.

AR. AV. 285: ὑπὸ τῶν συκοφαντῶν τίλλεται.

SOPH. AI. 164: ὑπὸ τοιοῦτων ἀνδρῶν θορυβῇ.

PIND. N. 2, 20–2: ἀλλὰ Κορινθίων ὑπὸ φωτῶν . . . ὀκτῶ στεφάνοις ἔμιχθεν ἦδη.

HOM. Od. 9, 66: Κικόνων ὕπο δηωθέντες.

Il. 13, 675–6: δηιόοντο | λαοὶ ὑπ' Ἀργεῖων.

For the so-called Dative of the Agent with the Passive and with Verbals, see *Dative*.

160. Other prepositions than ὑπό are sometimes used with special verbs and in special authors.

ἐκ, *out of*, often in poetry and in Herodotus; in Attic prose with the notion of emanation from a source.

ANTIPHON, 2 δ 1: τῶν ἐξ ἐμοῦ πραχθέντων.

PLATO, Theaet. 171 B: ἐξ ἀπάντων . . . ἀμφισβητήσεται.

XEN. AN. I, 1, 6: πόλεις . . . ἐκ βασιλείως δεδομέναι, *Cities a gift of the king's.*

THUC. I, 20, 2: ἐκ τῶν ξυνειδότην σφίσιν Ἱππία μεμνησθαι, "*That information had been conveyed to Hippias from the body of their fellow-conspirators.*"—Shilleto.

HDT. 3, 62: τὰ ἐντεταλμένα ἐκ τοῦ Μάγου, *The orders given of, by the Magus.*

HOM. Il. 2, 668–9: ἐφίληθεν | ἐκ Διός, *They were loved of Zeus.*

161. πρὸς, before (comp. Engl. "from before").

DEM. 29, 20: εἰ . . . μὴ προωμολόγητο πρὸς τοῦδ' ἐλεύθερος εἶναι.¹

¹ Vid. Lutz, Präp. b. d. att. Redn., p. 155.

XEN. AN. I, 9, 20 : φίλους γε μὴν . . . ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν, *He is acknowledged on all hands*, etc.

HDT. 8, 111 : "Ἄνδριοι . . . αἰτηθέντες πρὸς Θεμιστοκλέος χρήματα οὐκ ἔδοσαν.

AR. Nub. 1122 : πρὸς ἡμῶν οἷα πείσεται κακά.

EUR. Med. 255-6 : ὑβρίζομαι | πρὸς ἀνδρός, *et sim. alib.*

SOPH. El. 790 : πρὸς τῇσδ' ὑβρίξῃ μητρός, *et sim. alib.*

AESCHYL. P. V. 767 : ἥ πρὸς δάμαρτος ἐξανίσταται θρόνων;

PIND. O. 2, 25-6 : πένθος δὲ πιτνεῖ βαρὺ | κρεσσόνων πρὸς ἀγαθῶν.

HOM. Il. 6, 56-7 : ἥ σοὶ ἄριστα πεποιήται κατὰ οἶκον | πρὸς Τρώων. II, 831 :
τά σε προτὶ φασιν Ἀχιλλῆος δεδιδάχθαι.

162. **παρά**, "*on the part of*," chiefly with verbs of giving, taking, sending.

DEM. 21, 170 : τοῦτοις γὰρ δὴ μέγιστα δέδονται δωρεὰ παρ' ὑμῶν.

XEN. AN. I, 9, 1 : παρὰ πάντων ὁμολογεῖται, *It is acknowledged on all sides*.

HOM. Il. 15, 121-2 : ἔνθα κ' ἔτι μείζων τε καὶ ἀργαλεώτερος ἄλλος | παρ Διὸς
ἀθανάτοισι χόλος καὶ μῆνις ἐτύχθη.

163. **διά**, *through* (of the mediator), a post-Homeric construction. Never to be confounded with **διά** w. acc. δι' ἐμὲ ἐσώθης, CTESIAS ap. DEM. [PHAL.] 213 ; *Thanks to me, it is owing to me that, you were saved*. δι' ἐμοῦ ἐσώθης, *Through me you were saved*. A. J. P. xi (1890), 372.

ISOC. Ep. 4, 2 : ἐβουλόμην ἂν αὐτὸν συσταθῆναι σοι δι' ἡμῶν, *I should have preferred that he had been commended to you through us (me)*.

AR. Eq. 76 : διὰ σοῦ ταῦτα πάντα πέρνηται, *Through you all these things are sold*.

164. **ἀπό**, Lat. *ab*, found chiefly in Thuc.

THUC. I, 17 : ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον, *No considerable deed was performed by them*. (Some uniformitarians would write ὑπό).

165. **ὑπό** with the dative revives the plastic "*under*"-sense, and is poetical.

HOM. Il. 13, 668 : ὑπὸ Τρώεσσι δαμῆναι, *To be quelled beneath the might of the Trojans*.

166. INTERCHANGE OF INSTRUMENT AND AGENT.—When the instrument is considered as an agent or the agent as an instrument the construction is reversed. The former construction, which rests on personification, is very common; the latter in prose is confined chiefly to military phrases, for which see *Dative*.

ἀλίσκεται ὑπὸ τριήρους, DEM. [53]. 6 ; *He is captured by a trireme*. ἡγάγασμαι ὑπὸ τῶν γεγενημένων τούτου κατηγορεῖν, LYS. 12, 3 ; *I have been compelled by what has happened to undertake to prosecute this man*.

DEM. 6, 8. 8, 71: οὐδὲ προήχθην οὐθ' ὑπὸ κέρδους οὐθ' ὑπὸ φιλοτιμίας. 20, 166: ὑπὸ τῆς... κραυγῆς καὶ βίας καὶ ἀναισχυντίας. 23, 143: ἐξεδίδοντ' ἂν ὑπὸ τοῦ ὑμετέρου ψηφίσματος. [43], 72: τί ποτ' οἴεσθ' ἡμᾶς πάσχειν ἐν τῷ παρεληλυθότι χρόνῳ ὑπὸ τούτων καὶ ὑπὸ τῆς ὕβρεως τῆς τούτων. [53], 6 (see above). 55, 30: διεφθαρμένον (masc.) ὑπὸ νόσου.

AESCHIN. 1, 42. 90. 3, 218: οὐκ ἀναγκαζόμενος ὑπὸ τῆς ἐν τῇ φύσει δαπάνης.

LYS. 1, 49: ὑπὸ τῶν νόμων . . . ἐνεδρεύεσθαι. 12, 3 (see above).

PLATO, Rpb. 609 E: ὑπὸ τῆς τῶν σιτίων πονηρίας . . . οὐκ οἴομεθα δεῖν σῶμα ἀπόλλυσθαι.

XEN. CONV. 2, 26: οὐ βιαζόμενοι ὑπὸ τοῦ οἴνου μεθύειν. OEC. 16, 14: οὐδαμῶς ἂν μᾶλλον ἢ μὲν ὕλη . . . ἀναινοίτο ὑπὸ τοῦ καύματος, ἢ δὲ γῇ ὀπτῶτο ὑπὸ τοῦ ἡλίου.

THUC. 1, 76, 2: ὑπὸ τῶν μεγίστων νικηθέντες, τιμῆς καὶ δέους καὶ ὠφελίας. 1, 126, 10: ὑπὸ τοῦ λιμοῦ, but 3, 57, 3: λιμῷ. 7, 69, 2: ὁ δὲ Νικίας ὑπὸ τῶν παρόντων ἐκπεπληγμένος.

HDT. 8, 129: διεφθάρησαν ὑπὸ τῆς θαλάσσης.

AR. Ach. 18: ἐδήχθην ὑπὸ κονίας τὰς ὀφρῦς, *My eyebrows were bitten by lice*.

SOPH. Tr. 1104: τυφλῆς ὑπ' αἵτης ἐκπεπόρθημαι.

PIND. O. 2, 21: ἐσλῶν γὰρ ὑπὸ χαρμάτων πῆμα θνάσκει (171).

HOM. Od. 5, 393: μεγάλου ὑπὸ κύματος ἀρθεῖς.¹

167. PERMISSIVE PASSIVE.—The passive is sometimes used in a permissive sense.

τί ποιοῦσιν; . . . οὐ καταλιπόντες τὴν χώραν . . . ᾤχοντο, . . . ἀλλ' ἐπολιορκοῦντο, LYCURG. 85; *What did they do? . . . They suffered themselves to be besieged*.

LYCURG. 40: γυναικας . . . ἀναξίως αὐτῶν καὶ τῆς πόλεως ὀρωμένας. *Ibid.* 85 (see above).

XEN. R. L. 1, 5: ἔθηκε γάρ, αἰδεῖσθαι μὲν εἰσιόντα ὀφθῆναι, αἰδεῖσθαι δ' ἐξίοντα.

AR. Ach. 408-9: ἀλλ' ἐκκυκλήθητ'. EYP. ἀλλ' ἀδύνατον. ΔΙΚ. ἀλλ' ὅμως. | EYP. ἀλλ' ἐκκυκλήσομαι· καταβαίνειν δ' οὐ σχολή. Nub. 494: φέρ' ἴδω, τί δρᾶς, ἦν τίς σε τύπτῃ; τύπτομαι.

168. FUTURE MIDDLE IN A PASSIVE SENSE.—The future middle and the future passive are coincident as to form in the earlier language,² and even in prose the future middle is often used as a future passive.

As the subsequent future passive forms were developed on the basis

¹ See also A. J. P. vi (1885), 487-8.

² In fact, there is only one distinctly future passive form in Homer, *μιγήσεσθαι*, Il. 10, 365.

of the passive aorists in -ην and -θην, they naturally incline to the aoristic sense, and this aoristic sense becomes more distinct when the future middle is used as a passive. Hence the contrasted groups.

	DURATIVE.	AORISTIC.
βλάπτω, <i>I hurt.</i>	βλάσσομαι	βλαβήσομαι
τιμάω, <i>I honor.</i>	τιμήσομαι	τιμηθήσομαι
ώφέλειω, <i>I help.</i>	ώφελήσομαι	ώφεληθήσομαι
δηλώω, <i>I manifest.</i>	δηλώσεται	δηλωθήσεται

It is to be noted, however, that consistency in this distinction requires considerable alteration of texts, and that even in the most careful authors such distinctions may lie dormant, just as synonyms lie dormant. Of course, in poetry metre must be allowed to have a certain sway.¹

ὁ δίκαιος μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται τὸ φθαλμῷ, τελευτῶν πάντα κακὰ παθὼν ἀνασχινδυλευθήσεται, PLATO, Rpb. 361 E-362 A.

DEM. 18, 144: μεγάλ' ὠφελήσεσθε πρὸς ἱστορίαν τῶν κοινῶν. 21, 30: τοῖς ἀδικησομένοις (masc.). 23, 110: πολεμήσεται. 115: ἀδικήσεται. [52], 11: ζημιώσομαι. 57, 37: καὶ ταῦτα μαρτυρήσεται.

ANDOC. 1, 72: τοιαύτην ἀπολογίαν περὶ αὐτοῦ ποιήσομαι, ὅπου μὴ πείθων μὲν ὑμᾶς αὐτὸς ζημιώσομαι, πείσας δὲ κτέ.

PLATO, Gorg. 521 E: κρινοῦμαι γὰρ ὡς ἐν παιδίοις ἱατρὸς ἂν κρίνοιτο κατηγοροῦντος ὀψοποιοῦ. Rpb. 361 E-362 A (see above). Tim. 57 E: τὸ . . . κινησόμενον . . . τοῦ κινησομένου.

XEN. CONV. 7, 5: εὐφρανείσθε. Cyr. 1, 5, 9: ὡς . . . εὐφρανόμενοι. *Ibid.* 8, 7, 15: τίς δ' ἄλλος τιμήσεται δι' ἄνδρα μέγα δυνάμενον οὕτως ὡς ἀδελφός; Hiero, 9, 9: τιμήσεται.

THUC. 1, 68, 3: πολεμήσονται. 1, 81, 4: βλαψόμεθα. 2, 87, 9: τιμήσονται. 3, 40, 3: ζημιώσεται. 8: ζημιωσόμενον (masc.). 7, 48, 5: φθереῖσθαι. 67, 3: ὠφελήσονται.

HDT. 3, 132: τοὺς Αἰγυπτίους ἱητροὺς . . . μέλλοντας ἀνασκοιοπεῖσθαι . . . ἐρρύσατο.

AR. Ach. 409: ἀλλ' ἐκκυκλήσομαι (see 167).

EUR. Andr. 708: εἰ μὴ φθερῇ τῇσδ' ὡς τάχιστ' ἀπὸ στέγης.

SOPH. Ai. 1154-5: ὦνθρωπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς· | εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος. O. R. 272: φθερεῖσθαι.

PIND. P. 4, 10-1: φαιμί γὰρ . . . Ἐπάφιο κόραν | ἀστέων ρίζαν φυτεῖσσεσθαι.

HOM. Od. 1, 123: παρ' ἄμμι φιλήσειςαι.

¹ Cf. SOPH. O. C. 581-2: ποίψ (sc. χρόνψ) γὰρ ἡ σὴ προσφορὰ δηλώσεται; | ὅταν θάνω ἔγω, where δηλώσεται is clearly aoristic, with THUC. 1, 144, 2: ἐκείνα . . . καὶ ἐν ἄλλῳ λόγῳ ἅμα τοῖς ἔργοις ἐηλωθήσεται, where ἐηλώσεται might be justified by the plural ἔργοις.

II. 12, 66: ὅθι τρώσεσθαι οἶω. 14, 481: ὧδε κατακτενέεσθε καὶ ὕμ-
μες. 24, 728-9: πρὶν γὰρ πόλις ἦδε κατ' ἄκρης | πέρσεται.¹

169. AORIST PASSIVE FOR AORIST MIDDLE.—And on the other hand the passive aorist is often used to the exclusion of the aorist middle; ἡράσθην, *I fell in love* (*was enamored*), ἐδυνήθην, *I could* (*was enabled*), ἐβουλήθην, *I would* (*was decided*), ἐπορεύθην, *I proceeded* (*was forwarded*).²

The following is a list of the most important of these verbs:

αἰδεῖσθαι, ἀμιλλᾶσθαι, ἀρνεῖσθαι, ἄχθεσθαι, βούλεσθαι, δεῖσθαι, διαλέγεσθαι, διανοεῖσθαι, δύνασθαι, ἐναντιοῦσθαι, ἐνθυμεῖσθαι, ἐννοεῖσθαι, ἐπιμελεῖσθαι, ἐρᾶν, εὐ-
λαβεῖσθαι, ἦδεσθαι, οἶεσθαι, πορεύεσθαι, προθυμεῖσθαι, φιλοτιμεῖσθαι.

170. PASSIVE OF MIDDLE VERBS.—The passive serves on occasion as the passive of the middle as well as the passive of the active. βιάζομαι, *I suffer violence* (*I am forced*); ἀφαιρούμαι, *I am robbed*; ἡρέθην, *I was chosen*. Not so, however, in Homer.

DEM. 28, 14: οὗτος δὲ καὶ μεταπεμφθῆναι φάσκων ὑπὸ τοῦ πατρός (cf. *ibid.* : εἰσελθεῖν μὲν οὐ φησιν ὡς τὸν μεταπεμψάμενον).

LYS. 13, 23: ἐπειδὴ . . . τοῦτο τὸ ψήφισμα ἐψηφίσθη, κατέρχονται . . . οἱ αἰ-
ρεθέντες τῶν βουλευτῶν. *Ibid.* 29: ἐψηφίσθη.

PLATO, Legg. 755 E: πρὶν . . . βουλὴν ἡρῆσθαι. 770 A: ἤρηνται δὲ ἡμῖν νομοφύλακες.

XEN. CONV. 2, 26: οὐ βιαζόμενοι (166). Mem. 3, 2, 3: βασιλεὺς αἰρεῖται οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμέλῃται, ἀλλ' ἵνα κτέ. (cf. *ibid.* : στρατηγούς αἰροῦνται).

THUC. 7, 77, 3: ἀποχρώντως ἤδη τετιμωρήμεθα.

HDT. 1, 70: τάχα δὲ ἂν καὶ οἱ ἀποδόμενοι λέγοιεν . . . ὡς ἀπαιρεθείησαν ὑπὸ Σαμίων [cf. *ibid.* : λέγουσι ὡς . . . Σάμιοι ἀπελοίατο αὐτόν (sc. τὸν κρητῆρα)].

AR. Nub. 758: εἴ σοι γράφοιτο . . . δίκη (cf. 1481-2: εἴτ' αὐτοὺς γραφὴν | διωκάθω γραψάμενος).

SOPH. Ant. 1073: ἐκ σοῦ βιάζονται τάδε.

171. ACTIVE SERVING AS A PASSIVE.—Intransitive verbs of passive signification are construed as passives. So ἀποθνήσκω is regularly used as the passive of ἀποκτείνω, εὖ πάσχω of εὖ ποιῶ, ἀκούω of λέγω, πίπτω of βύλλω, φεύγω of διώκω.

ὑπὸ δὲ τοῦ ἱατροῦ φάσκων αὐτὸν ἀποθανεῖν, ANTIPHON, 4 γ 5; *Alleging*

¹ See further Blass, Rh. Mus. 47 (1892), 269-90.

² The form, though not distinctively passive at first, became distinctively passive, and hence a passive conception is often possible.

him to have been killed by his physician. ἐκπίπτουσιν οἱ Λακωνισταί, XEN. Hell. 1, 1, 32; *The Laconizers are cast out.* οἱ Ἀθηναῖοι . . . πράγματα εἶχον ὑπὸ . . . τῶν ληστών, XEN. Hell. 5, 1, 5; *The Athenians were harassed by the pirates.* εὖ πάσχουσα (sc. γῇ) εὖ ποιεῖ, XEN. Oec. 20, 14; *Land, when well treated, treats you well.*

DEM. [49], 1: φεύγει νῦν ὑπ' ἐμοῦ ταύτην τὴν δίκην.

ANTIPHON, 4 γ 5: ἀποθανεῖν (see above). 5, 48: οὐδ' οὔτοι ἀποθνήσκουσιν ὑπ' αὐτῶν τῶν προσηκόντων.

PLATO, Apol. 35 D: ἀσεβείας φεύγοντα ὑπὸ Μελήτου τουτουῖ. Hipp. Mai. 304 E: συμβέβηκε δὴ μοι . . . κακῶς μὲν ὑφ' ὑμῶν ἀκούειν καὶ ὀνειδίζεσθαι, κακῶς δὲ ὑπ' ἐκείνου.

XEN. Hell. 1, 1, 32: ἐκπίπτουσιν (see above). *Ibid.* 5, 1, 5: πράγματα εἶχον (see above). Oec. 20, 14: εὖ πάσχουσα (see above).

THUC. 1, 20, 2: Ἰππαρχον οἴονται ὑφ' Ἀρμοδίου καὶ Ἀριστογείτονος τύραννον ὄντα ἀποθανεῖν (cf. *ibid.*: Ἰππάρχω περιτυχόντες . . . ἀπέκτειναν). 3, 58, 4: ἀποθανόντας ὑπὸ Μήδων.

HDT. 4, 125: ὁρέοντες καὶ τοὺς ὁμούςρους φεύγοντας ὑπὸ Σκυθῶν καὶ τεταραγμένους. 8, 16: ὁ γὰρ Ξέρξης στρατὸς . . . αὐτὸς ὑπ' ἑωυτοῦ ἔπιπτε.

AR. Ach. 167-8: ταυτὶ περιείδεθ' . . . πάσχοντά με | . . . καὶ ταῦθ' ὑπ' ἀνδρῶν βαρβάρων;

PIND. O. 2, 21: ἐσλῶν γὰρ ὑπὸ χαρμάτων πῆμα θνάσκει.

HOM. Il. 1, 242-3: εὐτ' ἂν πολλοὶ ὑφ' Ἑκτορος . . . | θνήσκοντες πίπτωσι. 3, 61: ὅς τ' εἰσιν διὰ δουρὸς ὑπ' ἀνέρος. 3, 128: ἔπασχον. 6, 74: ἀνέβησαν. 13, 796: εἴσι. 16, 519: βαρύνθει. 17, 428: πεσόντος. 616: ὦλεσε θυμόν. 21, 22-3: ὥς δ' ὑπὸ δελφίνος . . . ἰχθύες ἄλλοι | φεύγοντες πιμπλάσι μυχοὺς κτέ.

172. Note that the element of the disagreeable enters into most of these verbs, so that the intransitive construction is an evasion of responsibility. εὖ πάσχω and εὖ ἀκούω merely serve to match κακῶς πάσχω and κακῶς ἀκούω. Cf. A. J. P. vii (1886), 42, Note 2.

173. PASSIVES OF INTRANSITIVE VERBS.—Passives of intransitive verbs are rare. ὄνος ῥεταί, PROVERB; *A donkey in the rain.*

ISOC. 11, 22: διακεκινδυνευσμένοις φαρμάκοις (risky medicines) χρωμένην.

ANT. 5, 75: ὁμῶς δ' οὖν κекινδυνεύσεται, *periclitatum erit.*

THUC. 3, 23, 5: ἡ νύξ . . . ὑπονιφομένη πολὺ τὸ ὕδωρ ἐν αὐτῇ ἐπεποιήκει, *The snowiness of the night had caused a rise in the water.*

HDT. 2, 22: εἰ ἐχίωνιζε, ῥετο ἂν ταῦτα τὰ χωρία, *If there were any snow-fall, these parts would have rain on them.* 3, 10: ὕσθησαν γὰρ Θῆβαι αἱ Αἰγύπτια . . . οὐ γὰρ δὴ ῥεταί τὰ ἄνω τῆς Αἰγύπτου τὸ παράπαν.

PIND. O. 10, 76: ἀεῖδετο δὲ πᾶν τέμενος, *The whole grove was full of song.*

HOM. Od. 6, 131: ὅς τ' (sc. λέων) εἶδ' ὑόμενος.

174. PASSIVE OF VERBS THAT TAKE A GENITIVE OR DATIVE.—An active verb may be turned into the passive, even if it takes a genitive or a dative. But there are limits.

οὐκέτι δὲ ἀπειλοῦμαι, ἀλλ' ἤδη ἀπειλῶ ἄλλοις, XEN. CONV. 4, 31; *I am no longer threatened, but am now threatening others.* ἐρῶν τῆς γυναῖκος ἀντερᾶται, *Ibid.* 8, 3; *Loving his wife, he is loved back again.*

ANTIPHON, 4 β 7: οὐ δικαίως κατηγοροῦμαι (but 2 β 10: ἂ κατηγορή-
ταί μου).

PLATO, Euthyd. 273 C: εἰπὼν οὖν ταῦτα κατεφρονήθη ὑπ' αὐτοῖν. Lach. 181 B: ἐπαινεί ὑπ' ἀνδρῶν ἀξίων πιστεύεσθαι. Rpb. 556 C-D: ὅταν . . . μη-
δαμῇ ταύτῃ καταφρονῶνται οἱ πένητες ὑπὸ τῶν πλουσίων.

XEN. CONV. 4, 31 (see above). *Ibid.* 8, 3 (see above). Hiero, 11, 11: οὐ
μόνον φιλοῖο ἄν, ἀλλὰ καὶ ἐρῶ ὑπ' ἀνθρώπων. *Ibid.* 11, 15: εὐδαιμονῶν γὰρ οὐ
φθονηθήσει.

EUR. I. A. 1093-4: ἂ δ' ἀρετὰ κατόπισθεν θνατοῖς ἀμελεῖται.

SOPH. O. R. 111: ἐκφεύγει δὲ τ' ἀμελούμενον.

175. The verb must take the dative without an intervening outer ob-
ject. So in διδόναι πλοῦτον τοῖς Ἑλλῃσιν, AR. Pax, 1321, τοῖς Ἑλλῃσιν cannot
be turned into the subject of the passive. Rare is such a construction as
ἀναστήσαντες δὲ αὐτοὺς οἱ . . . ἐπιτετραμμένοι τὴν φυλακὴν, THUC. 1, 126, 11,
where we should expect οἷς ἐπετέτραπτο ἡ φυλακή. τὴν φυλακὴν is a manner
of inner object.

176. IMPERSONAL PASSIVE OF VERBS GOVERNING AN OBLIQUE CASE.—The impersonal construction which is the rule in Latin is rare in
Greek.

ANTIPHON, 1, 31: ἐμοὶ μὲν οὖν δεδιήγεται καὶ βεβοήθηται τῷ <τε> τεθνεώτι
καὶ τῷ νόμῳ. *Ibid.* 2 β 13: ἐφ' οἷς κατηγορεῖται μου (v. l. κατηγορεῖτε).

XEN. Vect. 1, 1: νομίζων, εἰ τοῦτο γένοιτο, . . . τῇ . . . πενία αὐτῶν ἐπικε-
κουρῆσθαι ἄν.

THUC. 5, 49, 2: ἀντέλεγον μὴ δικαίως σφῶν καταδεδικάσθαι, *They main-
tained that they had not been justly condemned, but καταδεδ.* is probably mid-
dle: *they had not justly condemned them.* See Classen.

177. DEPONENT VERBS.—The deponent is a middle form
which has no active. γίγνομαι, *I become, get*, θεάομαι, *I behold*.

On the passive aorists of these verbs, see 169.

178. PASSIVE OF DEPONENTS EXPRESSED BY PERIPHRAISIS.
—The passive of deponents is often expressed by periphrasis.
So especially outside of the passive form (1 aor. pass.). Familiar
is αἰτίαν ἔχειν as passive of αἰτιάσθαι.

ναῦς αἰτίαν ἔχοντες προδοῦναι, HYP. pro Eux. 1; *Being accused of having betrayed ships.*

HYP. pro Eux. 1 (see above). *Ibid.* 31: τῶν γὰρ κατηγορηθέντων τὸ μὴ λαβὼν ἀπολογίαν ὑπὸ τῇ ὀργῇ τῶν δικαστῶν καταλείπεται.

DEM. 18, 200: προδεδωκέναι πάντας ἂν ἔσχευ (sc. ἡ πόλις) αἰτίαν.

LYS. 11, 10: εἰ . . . αἰτίαν ἔχοι.

PLATO, Rpb. 565 B: αἰτίαν δὴ ἔσχον ὑπὸ τῶν ἐτέρων . . . ὥς ἐπιβουλεύουσι τῷ δήμῳ.

THUC. 2, 41, 3: μόνη γὰρ τῶν νῦν ἀκοῆς κρείσσω ἐς πείραν ἔρχεται. 7, 81, 5: φειδῶ . . . τις ἐγίγνετο.

THEOGN. 1265-6: ἐγὼ δὲ . . . αἰδοῦς οὐδεμιῆς ἔτυχον.

HOM. Od. 2, 136-7: νέμεσις δέ μοι ἐξ ἀνθρώπων | ἔσσεται.

Il. 7, 409-10: φειδῶ . . . γίγνεται. 22, 243-4: μηδέ τι δούρων ἔστω φειδωλή.

179. RECIPROCAL EXPRESSIONS.—Reciprocal relations are expressed by forms of ἀλλήλων, for which the reflexive is not infrequently substituted.

πρὸς μὲν γὰρ ἐκείνους μετ' ἀλλήλων ἐμαχέσαντο, περὶ δὲ ταύτης πρὸς σφᾶς αὐτοὺς ἐπολέμησαν, ISOC. 10, 53; *They fought against them in alliance with one another, but made war for her against (themselves) one another.*

ἀλλήλων:

ISOC. 10, 53 (see above).

LYS. 3, 40: εἰ ἄρα περὶ παίδων ἐφιλονίκησαμεν ἡμεῖς πρὸς ἀλλήλους.

PLATO, Phaedr. 237 C: οὔτε γὰρ ἑαυτοῖς οὔτε ἀλλήλοις ὁμολογοῦσιν. Protag. 322 B: ἡδίκουν ἀλλήλους.

XEN. An. 1, 2, 27: συνεγένοντο ἀλλήλοις. *Ibid.* 1, 10, 4: διέσχον ἀλλήλων . . . ὥς τριάκοντα στάδια. *Ibid.* 3, 2, 5: ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους.

For additional examples, see the lexica.

180. *Reciprocal Reflexive:*

ISOC. 10, 53 (see 179).

ANDOC. 3, 11: εἰρήνη γὰρ καὶ σπονδαὶ πολὺ διαφέρουσι σφῶν αὐτῶν.

181. *Reciprocal and Reflexive in Contrast:*

PLATO, Phaedr. 237 C: οὔτε γὰρ ἑαυτοῖς οὔτε ἀλλήλοις ὁμολογοῦσιν. *Ibid.* 263 A: ἀμφισβητοῦμεν ἀλλήλοις τε καὶ ἡμῖν αὐτοῖς.

182. REPETITION OF COGNATES.—The Greek, like the Latin, delights in the repetition of cognates. Not so the English.

χεῖρ χεῖρα νίξει, PROV.; *(One) hand washes (the other) hand.* ἕλος τὸν

ἦλον, PROV.; *clavus clavum pellit*. Comp. "One star differeth from another star in glory."

PLATO, CONV. 195 B: ὅμοιον ὁμοίῳ ἀεὶ πελάζει. Gorg. 510 B: ὁ ὅμοιος τῷ ὁμοίῳ. Lys. 214 B: τὸ ὅμοιον τῷ ὁμοίῳ ἀνάγκη ἀεὶ φίλον εἶναι. . . δοκεῖ γὰρ ἡμῖν ὅ γε πονηρὸς τῷ πονηρῷ, ὅσῳ ἂν . . . μᾶλλον ὁμιλῇ, τοσοῦτῳ ἐχθίων γίνεσθαι.¹

AR. Thesm. 955: χειρὶ σὺναπτε χεῖρα.

EPICARM. fr. 118 (Ahr.): ἁ δὲ χεῖρ τὰν χεῖρα νίζει.

SOPH. Ai. 522: χάρις χάριν γὰρ ἔστιν ἢ τίκτουσ' ἀεὶ.

HES. O. et D. 25: καὶ κεραμεὺς κεραμεῖ κοτέει καὶ τέκτονι τέκτων.

HOM. Od. 17, 217-8: νῦν μὲν δὴ μάλα πάγχυ κακὸς κακὸν ἡγηλάζει, | ὥς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὥς τὸν ὁμοῖον.

183. MOOD.—The Greek language has four moods proper. A mood is a tone given to the predication by the speaker or writer. These moods are the indicative, the imperative, the subjunctive, and the optative. The verb has also a nominal form, the infinitive, which is often called a mood, and an adjective form, which is called a participle.

Of these moods the indicative alone expresses with uniform directness the relations of time, or tense, and as some of the modal uses cannot be understood without the use of the tenses, it is necessary to consider first the tenses.

TENSES

184. The tenses express the relations of time, embracing:

1. The stage of the action, duration in time, kind of time.
2. The period of the action, position in time, sphere of time.

The first tells, for example, whether the action is going on or finished.

The second tells whether the action is past, present, or future.

185. Peculiar to the Greek language, as compared with Latin and English, is the specific form for the relation of attainment called the aorist, the tense of concentrated action, the absolute tense. The kind of time and the sphere of time are both expressed by the tenses of the indicative mood or declarative form

¹ ARISTOT. Eth. N. 8, I, 6: ὅθεν τὸν ὁμοῖόν φασιν ὥς τὸν ὁμοῖον καὶ κολοῖόν ποτὶ κολοῖόν, καὶ τὰ τοιαῦτα.

of the verb. But present and future have no special aoristic form in the active and middle, though in the passive it is possible to make a distinction.

186. The absence of special forms for designating the kind of time in the future helps to account for many modal combinations. The subjunctive and optative often serve to express exact temporal relations in the future.

187. The tenses are further divided into principal and historical, or primary and secondary, according as they refer to the present and the future on the one hand (time not past) and to the past on the other.

188. TABLE OF TEMPORAL RELATIONS

Indicative Mood

ACTIVE

Principal Tenses.		Continuance.	Completion.	Attainment.
		<i>I am writing.</i>	<i>I have written.</i>	<i>I write.</i>
Principal Tenses.	PRESENT:	γράφω, <i>I am writing.</i>	γέγραφα, <i>I have written.</i>	γράφω, <i>I write.</i>
	FUTURE:	γράψω, <i>I shall be writing.</i>	γεγραφῶς ἔσομαι, <i>I shall have written.</i>	γράψω, [γράφας ἔσομαι (293)] <i>I shall write.</i>
Historical Tenses.	PAST:	ἔγραφον, <i>I was writing.</i>	ἐγέγραφα, <i>I had written.</i>	ἔγραψα, <i>I wrote.</i>

PASSIVE

Principal Tenses.		γράφεται, <i>The letter is written, being written, writing.</i>	γέγραπται, <i>has been written, is written.</i>	γράφεται, <i>is written.</i>
		(γράφεται), <i>The letter will be written, (writing).</i>	γεγράψεται, <i>will have been, will be written.</i>	(γραφήσεται), [γραφεῖσα ἔσται (293)], <i>will be written.</i>
Historical Tenses.	PAST:	ἐγράφετο, <i>was (being) written.</i>	ἐγέγραπτο, <i>had been written, was written.</i>	ἐγράφη, <i>was written.</i>

Present Tense

189. SPECIFIC PRESENT. — UNIVERSAL PRESENT. — The present is used, as in English, of that which is going on now (specific present), and of statements that apply to all time (universal present).

Specific Present :

τὸν ἄνδρα ὁρῶ, XEN. An. I, 8, 26; *I see my man.*

190. *Universal Present :*

πάντα . . . ῥέει, PLATO, Cratyl. 440 C; *Everything is in motion.*

PLATO, Crat. 402 A (97). 440 C (see above).

HDT. 7, 9, γ): ἀπὸ πείρης πάντα ἀνθρώποισι φιλέει γίνεσθαι (97).

COM. Philem. 4, 40: ἐχθροὺς ποιοῦσι τοὺς φίλους αἱ συγκρίσεις, *Comparisons make enemies of friends.*

EPICHARM. fr. 117 Ahr.: νῶος ὁρῇ καὶ νῶος ἀκούει, (*It is*) *mind (that) sees and mind (that) hears.*

191. PRESENT PARTICIPLE COMBINED WITH COPULA. — The Greek has no special form for the progressive present of English, nor for the progressive tenses generally. In the periphrasis with the present participle, the participle is generally equivalent to a characteristic adjective or substantive, with which it is often coupled. Notice must also be taken of the position of the copula, which readily resumes its emphasis.¹

δεόμενά ἐστι = οἷά ἐστι δεῖσθαι, comp. XEN. Oec. 7, 21. προσήκόν ἐστι, *It is becoming*; προσήκει, *It becomes.* αἰσθανόμενος, PLATO, Theaet. 160 A = αἰσθητής, *Ibid.* 160 D.

LYCURG. 36: ὁμολογούμενόν ἐστιν.

DEM. 19, 312: τίς γάρ ἐστιν . . . οὕτω σκαιὸς καὶ . . . σφόδρα μισῶν τὴν πόλιν τὴν ἡμετέραν; 20, 152: ἔστι δὲ καὶ μάλ' ἔχων νόμος ὑμῖν καλῶς. *Ibid.* 153: παλαιὸς ἐστ' ὁ νόμος καὶ καλῶς ἔχων. 157: αἰσχροὺς . . . καὶ κακῶς ἔχων ὁ νόμος.

ISAE. 7, 14: προσήκον ἦν. *Ibid.* 19: καὶ τοῦτο οὐκ ἀγνοούμενόν ἐστιν οὐδὲ παρ' αὐτοῖς τούτοις.

LYS. 13, 91: ἦν ὑπάρχοντα.

PLATO, Euthyph. 10 B: οὐκ ἄρα διότι ὁρώμενόν ἐστι, διὰ τοῦτο ὁράται, ἀλλὰ τοὐναντίον διότι ὁράται, διὰ τοῦτο ὁρώμενον. (Here the difference between predication and action is insisted on.) Legg. 811 B: κίνδυνόν φημι εἶναι φέρονσαν τοῖς παισὶ τὴν πολυμαθίαν, *I maintain that multifarious*

¹ See W. J. Alexander in A. J. P. iv (1883), 291-308, and B. L. G. in J. H. U. Circ. 1882-3, p. 67.

learning is a dangerous thing for children—is endangering to children. Phileb. 11 A: ὅρα δὴ . . . πρὸς τίνα (sc. λόγον) τὸν παρ' ἡμῖν ἀμφισβητεῖν (sc. μέλλεις), εἰ μὴ σοι κατὰ νοῦν ἢ λεγόμενος. Theaet. 160 A–D (see above).

XEN. Oec. 7, 21: ἃ τῶν στεγνῶν ἔργα δεόμενά ἐστι. στεγνῶν δὲ δέεται . . . ἢ τῶν νεογνῶν τέκνων παιδοτροφία. δεόμενα = *quae egentia sunt* = *quae egent*. δέεται = *egret*. [R. A.] 2, 3: ὅπόσαι δ' ἐν τῇ ἡπείρῳ εἰσὶ πόλεις ὑπὸ τῶν Ἀθηναίων ἀρχόμεναι (= ὑπήκουσι), αἱ μὲν μεγάλαι διὰ δέος ἄρχονται, αἱ δὲ μικραὶ πάννυ διὰ χρεῖαν.

THUC. 4, 109, 2: ἔστι δὲ ἀπὸ τοῦ βασιλέως διορύγματος ἔσω προὔχουσα.

HDT. 1, 57: ἦσαν οἱ Πελασγοὶ βάρβαρον γλῶσσαν ἰέντες (= βαρβαρόφωνοι). 2, 61: ὅσοι δὲ Καρῶν εἰσι ἐν Αἰγύπτῳ οἰκέοντες (οἰκέουσι, *l'vnt*; οἰκέοντες εἰσι, *are resident*). 3, 133: ὅσα ἐς αἰσχύνην ἐστὶ φέροντα. 4, 11: ἔστι δὲ καὶ ἄλλος λόγος ἔχων ὧδε (= τοιόσδε).

AR. Thesm. 77: εἴτ' ἔστ' ἔτι ζῶν εἴτ' ἀπόλωλ' Εὐριπίδης. Ran. 35–37: κατάβα, πανοῦργε. καὶ γὰρ ἐγγὺς τῆς θύρας | ἤδη βαδίζων εἰμὶ τῆσδ', οἱ πρῶτά με | ἔδει τραπέσθαι. Well explained by Kock: *Auf meinem Marsche bin ich in die Nähe gekommen*. Eccl. 1093–4: οἴμοι κακοδαίμων, ἐγγὺς ἤδη τῆς θύρας | ἐλκόμενός εἰμι.

SOPH. O. R. 1045: ζῶν as adj. Phil. 412: *id.*

ARCHIL. 1: εἰμὶ δ' ἐγὼ θεράπων μὲν Ἐνναλίῳ ἄνακτος, | καὶ Μουσέων ἐρατὸν δῶρον ἐπιστάμενος.

192. CONATIVE PRESENT. PRESENT OF ENDEAVOR.—As continuance involves the notion of incompleteness, the present is used of attempted and intended action (present of endeavor, conative present). But on account of the double use of the present as a tense of continuance and as a tense of attainment, this signification is less prominent and less important than in the imperfect. Notice that this conative sense runs through the moods.

Indicative:

ἀνοῦμαι, *I am trying to buy, I am bidding*. δίδωμι, *I am willing to give, I offer*. παρακρούεται . . . ὑμᾶς, DEM. 29, 1; *He tries to swindle you*. οἱ Ἑγεσταῖοι . . . ἡμᾶς ἐκφοβοῦσι, THUC. 6, 11, 2; *The Segestans are trying to frighten us*. τὸν υἱὸν κτείνει, HDT. 1, 109; *He wishes to kill her son*.

DEM. 29, 1 (see above).

PLATO, Phaedr. 273 D: εἰ . . . ἄλλο τι περὶ τέχνης λόγον λέγεις (*have to say, want to say*), ἀκούοιμεν ἄν. Soph. 242 C: λέγε σαφέστερον ὃ λέγεις.

XEN. An. 7, 7, 7: ἐξελαύνετε ἡμᾶς ἐκ τῆσδε τῆς χώρας.

THUC. 6, 11, 2 (see above).

HDT. 1, 109 (see above).

PIND. O. 2, 98: τίνα βάλλομεν; *Whom are we trying to hit?*

193. *Other Moods and Verbals :*

ISAE. 2, 28 : ἀπηγόρευε τοῖς ὠνουμένοις μὴ ὠνεῖσθαι.

ISOC. 4, 17 : τὸν μὴ μόνον ἐπιδείξιν ποιούμενον (= ποιήσασθαι βουλόμενον) ἀλλὰ καὶ διαπράξασθαι τι βουλόμενον.

PLATO, Protag. 340 E : ἰώμενος μείζον τὸ νόσημα ποιῶ, *In trying to heal the disease I make it worse.*

XEN. Hiero, 11, 13 : πλούτιζε . . . τοὺς φίλους.

THUC. 3, 18, 1 : ἐπὶ Μήθυμναν ὡς προδιδομένην ἐστράτευσαν. 3, 22, 4 : κατέβαλε γάρ τις . . . ἀντιλαμβανόμενος . . . κεραμίδα. 3, 56, 2 : πόλιν . . . τὴν ἡμετέραν καταλαμβάνοντας.

EUR. Phoen. 81 : ἔριν λύουσ(α).

PIND. O. 13, 58-60 : τοῖ μέν . . . Ἑλέναν κομίζοντες, οἱ δ' ἀπὸ πάμπαν εἴργοντες. P. 4, 106 : ἀγομίζων, with note.

HOM. Il. 10, 457 : φθεγγομένου δ' ἄρα τοῦ γε κάρη κονίησιν ἐμίχθη.

194. PRESENT ANTICIPATING THE FUTURE.—PRAESENS PROPHEPICUM.—The present tense is used more rarely than in English in anticipation of the future, chiefly in verbs in which the will is equivalent to the deed : εἰμι, *I go*, οὐκ ἐῷ, *I suffer not*, γίγνομαι, *I am becoming*. The present as a vision of the future is called *praesens propheticum*.

ἐν δὲ μιᾷ μάχῃ τήνδε τε προσκτᾶσθε (*win = shall win*) καὶ ἐκείνην μᾶλλον ἐλευθεροῦτε (*free = shall free*), THUC. 4, 95, 2. τούτων τῶν ψηφισμάτων . . . ἡ μενόντων . . . ἡ ἀλόντων . . . τί ἡ πόλις ἡ κερδαίνει ἡ βλάπτεται; DEM. [58], 37.

LYCURG. 126 : εἰ γὰρ προήσεσθε τοῦτον τὸν καιρὸν . . ., οὐκ ἔστιν ὑμῖν μετὰ ταῦτα δίκην παρ' αὐτῶν ἀδικούντων λαβεῖν· κρείττους γὰρ ἤδη γίγνονται τῆς παρὰ τῶν ἀδικουμένων τιμωρίας.

DEM. [58], 37 (see above).

XEN. Cyr. 4, 6, 7 : εἰ οὖν σὺ με δέχη κτέ.

THUC. 1, 121, 4 : μιᾷ τε νίκη ναυμαχίας κατὰ τὸ εἶκος ἀλίσκονται. 4, 95, 2 (see above). 6, 91, 3 : εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελία.

HDT. 1, 207 : ἐσσωθεὶς μὲν προσπολλύεις πᾶσαν τὴν ἀρχήν· . . . νικῶν δὲ οὐ νικᾷς τοσοῦτον ὅσον εἰ κτέ. 3, 155 : ἦδη . . . αἰρέομεν Βαβυλῶνα. 6, 82 : οὐκ αἰρέει τὸ Ἄργος. 6, 109 : ἦν γὰρ σὺ γνώμῃ τῇ ἐμῇ προσθῇ, ἔστι τοι πατρίς τε ἐλευθέρη καὶ πόλις πρώτη τῶν ἐν τῇ Ἑλλάδι. 8, 102 : Μαρδονίου δέ, ἦν τι πάθῃ, λόγος οὐδεὶς γίνεται· οὐδέ τι νικῶντες οἱ Ἕλληνες νικῶσι, δοῦλον σὸν ἀπολέσαντες.

AR. Eq. 127 : ἐνταῦθ' ἔνεστιν, αὐτὸς ὡς ἀπόλλυται.

EUR. Phoen. 884-5 : σὺ τ' ὦ τάλαινα συγκατασκάπτῃ πόλιν, | εἰ μὴ λόγοις τις τοῖς ἐμοῖσι πείσεται.

SOPH. Ph. 113: αἶρεί τὰ τόξα ταῦτα τὴν Τροίαν μόνα (97).

AESCHYL. Cho. 550: κτείνω νιν, ὥς τοῦννερον ἐννέπει τόδε. P. V. 171: ἀποσυλᾶται. *Ibid.* 767: ἡ πρὸς δάμαρτος ἐξανίσταται θρόνων;

PIND. O. 8, 42: Πέργαμος . . . ἀλίσκεται. P. 4, 48-9: τότε . . . ἐξανίστανται.

195. εἶμι.—In standard prose εἶμι in the indicative is future everywhere. In the optative, infinitive, and participle it is now future, now present. The subjunctive is future by virtue of its meaning.

Indicative as a future:

εἶμι . . . ἐπὶ τὸν τῶνδε ἔπαινον, THUC. 2, 36, 4; *I will proceed to the praise of these men.* ἀλλ' εἶμι, AR. Pax, 232; *Well, I am going.*

DEM. 16, 8: ταύτην ἂν ἔλωσιν, ἴα σ' ἐπὶ Μεσσήνην. 20, 99: εἶμι. 23, 106: οὐκ ἐπ' ἐκείνους ἔμεν καὶ δι' ἐκείνων ἀσθενῇ ποιεῖν αὐτὸν ζητήσομεν;

PLATO, Protag. 335 C: νῦν δέ . . . ἐλθεῖν γὰρ ποί με δεῖ . . . εἶμι.

THUC. 2, 36, 4 (see above). 4, 85, 6: ἀλλὰ καὶ οἷς ἂν ἐπίω, ἥσσόν τις ἐμοὶ πρόσεισι.

AR. Pax, 232 (see above). Eccl. 933: τάχα γὰρ εἴσιν ὥς ἐμέ.

SOPH. Ph. 461: νῦν δ' εἶμι πρὸς ναῦν.

HOM. Od. 17, 277: εἰ δ' ἐθέλεις, ἐπίμεινον, ἐγὼ δ' εἶμι προπάροιθεν.

Il. 3, 410: κείσε δ' ἐγὼν οὐκ εἶμι.

Optative as a future:

ANTIPHON, 1, 11: ἐπειδὴ τάχιστα αὐτοῖς ἀπηγγέλθη ὅτι ἐπεξίοιμι τοῦ πατρὸς τὸν φονέα.

XEN. Hell. 5, 1, 34: ἀλλ' ὁ Ἀγησίλαος καὶ τούτοις προεῖπε, τοῖς μὲν, εἰ μὴ ἐκπέμψοιεν τοὺς Ἀργεῖους, τοῖς δέ, εἰ μὴ ἀπίοιεν ἐκ τῆς Κορίνθου, ὅτι πόλεμον ἐξοίσει ἐπ' αὐτούς.

Infinitive as a future:

LYS. 25, 22: τότε ἤδη καὶ κατιέναι προσεδόκατε καὶ παρὰ τῶν ἐχθρῶν λήψεσθαι δίκην.

PLATO, Phaed. 103 D: καὶ τὸ πῦρ γε αὖ προσιόντος τοῦ ψυχροῦ αὐτῷ ἢ ὑπεξίεναι (sc. δοκεῖ σοι) ἢ ἀπολείσθαι.

XEN. An. 1, 3, 1: οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἵεναι τοῦ πρόσω.

THUC. 4, 98, 4: ἀπιέναι. 5, 7, 3: ἐπεξίεναι. 5: ἀπιέναι. 6, 49, 4: προσιέναι.

Participle as a future:

PLATO, Protag. 335 C: ἀνιστάμεν ὥς ἀπιών.

THUC. 3, 27, 2: ὥς ἐπεξιών τοῖς Ἀθηναίοις.

AR. Pax, 1182: οὐ γὰρ ἦδειν ἐξιών.

196. *Optative, Infinitive, and Participle of εἶμι not future :*

ANDOC. I, 39 : ἰδὼν δὲ ταῦτ' ἔφη ἐπὶ Λαύριον ἰέναι (91).

PLATO, Cratyl. 401 D : σχεδόν τι αὐ οὔτοι καθ' Ἡράκλειτον ἂν ἡγοῖντο τὰ ὄντα ἰέναι τε πάντα καὶ μένειν οὐδέν.

XEN. An. I, 3, 1 : ὑπώπτευν γὰρ ἤδη ἐπὶ βασιλείᾳ ἰέναι.

THUC. 5, 65, 2 : ὁρῶν πρὸς χωρίον καρτερὸν ἰόντας σφᾶς.

197. *Indicative as a present :*

The use of εἶμι itself as present is poetical and late.

PLATO, Conv. 174 B : ἀγαθῶν ἐπὶ δαίτας ἴασιν αὐτόματοι ἀγαθοί (PROV.).

HOM. Od. 4, 401 : τῆμος ἄρ' ἐξ ἁλὸς εἴσι γέρων ἄλιος νημερτής.

Il. 2, 87 : ἥντε ἔθνεα εἴσι μελίσσάων ἀδινάων.

198. PRESENT IN PASSIONATE QUESTIONS.—In passionate questions, the present is used as a form of exhortation.

τί οὖν οὐ διώκομεν ὥς τάχιστα; XEN. Cyr. 4, 1, 11 ; *Why, then, do we not pursue with all speed?*

XEN. Cyr. 4, 1, 11 (see above). 12 : τί οὖν . . . οὐκ ἔλθων Κναξάρη λέγεις ταῦτα ;

EUR. Hipp. 1060 : ὦ θεοί, τί δῆτα τοῦμόν οὐ λύω στόμα ;

199. HISTORICAL PRESENT.—The present tense is used far more frequently than in English as a lively representation of the past (historical present). Especially strange to us is the free use of the historical present in relative and dependent clauses generally, as these demand more reflection.¹τί ποιοῦσιν; . . . διεκαρτέρουν, LYCURG. 85 ; *What did they do?—They held out to the end.* πῶς οὖν ταῦτ' ἐποίησεν; μισθοῦται τουτονί, DEM. 18, 149 ; *How, then, did he do this? He hires this fellow.*

LYCURG. 85 (see above).

DEM. 18, 149 (see above). [53], 17 : τηρήσας με . . . παίει τε πνῆξ καὶ ἀρπάζει μέσον καὶ ὠθεῖ με εἰς τὰς λιθοτομίας, εἰ μὴ τινες προσιόντες, βοῶντός μου ἀκούσαντες, παρεγένοντο καὶ ἐβοήθησαν. (ὠθεῖ is an hist. pres. equivalent to an impf. *de conatu*.)

PLATO, Phaedo, 84 D : καὶ ὃς ἀκούσας ἐγέλασέ τε ἡρέμα καὶ φησι.

XEN. An. I, 10, 1 : ἐνταῦθα δὴ Κύρου ἀποτέμενεται ἡ κεφαλὴ καὶ ἡ χεὶρ ἡ δεξιὰ. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀρσίου οὐκέτι ἴστανται, ἀλλὰ φεύγουσι.

THUC. I, 59, 1 : αἱ δὲ τριάκοντα νῆες τῶν Ἀθηναίων ἀφικνοῦνται εἰς τὰ ἐπὶ

¹ On the conception of the ancients, see Ps.-Long. *περὶ ὑψους*, Rh. Gr. I, p. 275 (Sp.). Some statistics are given A. J. P. xiv, 106, and xvi, 259.

Θράκης καὶ καταλαμβάνουσι τὴν Ποτεΐδαιαν καὶ τὰλλα ἀφεστηκότα. I, 91, 2: κελεύει. I, 91, 3: ἀποστέλλουσιν . . . πέμπει. 6, 57, 3: ἔτυπτον καὶ ἀποκτείνουσιν αὐτόν. 7, 51, 2 (*ter*). 8, 10, 3: καταδιώκουσιν . . . ἀπολλύασι . . . ὀρμίζουσι. 8, 25, 3 (*hís*). 8, 25, 4. 8, 55, 3 (*ter*).

HDT. I, 43: ἀκοντίζων τὸν ὕν, τοῦ μὲν ἀμαρτάνει, τυγχάνει δὲ τοῦ Κροίσου παίδος. 45: κατοικτίζει . . . λέγει. 107: διδοῖ (*hís*). 3, 4: ὃς αἰρέει μιν ἐν Λυκίῃ, ἐλὼν δὲ οὐκ ἀνήγαγε εἰς Αἴγυπτον. 3, 53: ἵνα μὴ σφί Περιάνδρος εἰς τὴν χάρῃν ἀπίκηται, κτείνουσι τὸν νεηνίσκον. 5, 11: αἰτέει . . . αἰρέεται . . . αἰτέει.

AR. Pl. 676: ἔπειτ' ἀναβλέψας ὀρῶ τὸν ἱερέα.

EUR. H. F. 252: ὦ γῆς λοχεύμαθ' οὗς Ἄρης σπείρει ποτέ. I. T. 16: εἰς ἔμπυρ' ἦλθε (sc. Ἀγαμέμνων), καὶ λέγει Κάλχας τάδε.

SOPH. El. 424-5: τοιαυτὰ του παρόντος, ἡνίχ' Ἠλίφ | δαίκνυσσι τοῦναρ, ἔκλυνον ἐξηγουμένον. *Ibid.* 679: τὰληθὲς εἰπέ, τῷ τρόπῳ διόλλυται; O. T. 779-80: ἀνὴρ γὰρ ἐν δείπνοις μ' ὑπερπλησθεὶς μέθη | καλεῖ παρ' οἴνῳ, πλαστός ὡς εἶην πατρί. *Ibid.* 787: πορεύομαι. *Ibid.* 798: ἰκνοῦμαι. *Ibid.* 807: παίω . . . ὡς ὀργῇ. *Ibid.* 812: ἐκκυλινδεται. *Ibid.* 813: κτείνω.

AESCHYL. P. V. 228-31: ὅπως τάχιστα τὸν πατρῶον εἰς θρόνον | καθέζετ', εὐθύς δαίμοσιν νέμει γέρα | . . . καὶ διεστοιχίζετο | ἀρχήν.

200. This use of the present belongs to the original stock of our family of languages. It antedates the differentiation into imperf. and aorist. Being a familiar form, it is set down as a mark of simplicity (*ἀφέλεια*) of style. By reason, therefore, both of its liveliness and its familiar tone it is foreign to the leisurely and dignified unfolding of the *epos*, and is not found in Homer, whereas it is very common in the rhetorical Vergil, as it is very common in the Attic orators. Nor is it used to any extent, if at all, in the statuesque Pindaric ode, whereas it is frequent in the Attic drama, which seems to have introduced it to higher literature.

201. ANNALISTIC OR NOTE-BOOK PRESENT.—Akin to the Historical Present, and not always to be distinguished from it, is the Annalistic Present, Note-book Present, or Present of Registration, which transfers a record or register to the historical page. So especially in dates of births, deaths, and accessions.

Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, XEN. An. I, I, I; *To (of) Darius and Parysatis are born two sons.* Κυαξάρης μὲν . . . τελευτᾷ, ἐκδέκεται δὲ Ἀστυάγης . . . τὴν βασιλίην, HDT. I, 106; *Cyaxares dies and Astyages succeeds to the throne.* τοῦτου δὲ κελεὺς γίγνεται, AR. Ach. 48.

202. PRESENT OF UNITY OF TIME.—The present is used in Greek of actions that are continued from the past into the present, especially with designations of time. The English translation is often the progressive perfect.

οἰκῶ ἐνταῦθ' ἐκ μεираκίου, DEM. [47], 53; *I have been living there from a boy.* κείνον γάρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι, SOPH. Ai. 20; *For he it is, none other, I've been tracking long.*

DEM. 21, 59: πάντα τὸν μετὰ ταῦτα χρόνον διδάσκει τοὺς χοροὺς. [33], 4: οὐπω δ' ἔτη ἑστὶν ἑπτὰ, ἀφ' οὗ τὸ μὲν πλεῖν καταλέλκα, μέτρια δ' ἔχων τούτοις πειρῶμαι ναυτικοῖς ἐργάζεσθαι. [47], 53 (see above).

LYS. 17, 9: οὔτε νεωστὶ ταῦτα τὰ χρήματα ἀξιούμεν ἡμέτερα εἶναι.

PLATO, CONV. 172 C: ἀφ' οὗ δ' ἐγὼ Σωκράτει συνδιατρίβω . . . οὐδέπω τρία ἔτη ἑστίν. Phaedo, 84 D: πάλαι . . . προωθεῖ καὶ κελεύει.

HDT. 3, 49: νῦν δὲ αἰεὶ ἐπεῖτε ἔκτισαν τὴν νῆσον, εἰς ἡ ἀλλήλοισι διάφοροι. 7, 102: τῇ Ἑλλάδι πενίη . . . αἰεὶ κοτε σύντροφός ἐστι. 8, 62: κομιεύμεθα ἐς Σίριν τὴν ἐν Ἰταλίῃ, ἣ περ ἡμετέρη τέ ἐστι ἐκ παλαιοῦ ἔτι καὶ κτέ.

AR. Ach. 17: ἐξ ὅτου ἡ γὰρ ῥύπτομαι (146). Vesp. 317: τήκομαι μὲν πάλαι. *Ibid.* 320: βούλομαι γε πάλαι.

EUR. H. F. 702-3: χρόνος γὰρ ἤδη δαρὸς ἐξ ὅτου πέπλοισ | κοσμεῖσθε σῶμα.

SOPH. Ai. 20 (see above).

HOM. Od. 13, 377: οἱ δὲ τοι τρίετες μέγαρον κάτα κοιρανέουσιν.

II. 1, 553: καὶ λῆν σε πάρος γ' οὐτ' εἶρομαι οὔτε μεταλλῶ.

So in the other moods of continuance:

LYS. 17, 8: ἴσασις ἡμᾶς ἤδη τρία ἔτη ἀμφισβητοῦντας.

HDT. 8, 41: αὕτη δ' ἡ μελιτόεσσα ἐν τῷ πρόσθε αἰεὶ χρόνῳ ἀναισιμουμένη τότε ἦν ἄψαυτος.

AR. Vesp. 1074: ῥαδίως ἐγὼ διδάξω, κἂν ἄμουσος ἦ τὸ πρῖν, *Readily will I teach him e'en if he have been untrained before.*

203. PERFECT OF UNITY OF TIME.—This does not exclude the use of the perfect.

τὰ . . . Σφηττοὶ ἤδη τρία ἔτη μεμίσθωκα, LYS. 17, 5; *I have let the Sphettian property now three years.*

LYS. 9, 4: ἀφικόμενος προπέρυσιν εἰς τὴν πόλιν, οὐπω δύο μῆνας ἐπιδεδημηκὼς κατελέγην στρατιώτης. 17, 5 (see above).

204. PRESENT FOR PERFECT.—The present tense of a number of verbs that involve unity of character or persistence of result, is often translated by the English perfect. νικῶ, *I am victorious, I have conquered*; ἤκω, *I am here, I have arrived*; οἶχομαι, *I am off, I am gone*; ἀκούω, *I hear or have heard*; πυνθάνομαι, *I learn or have learned*. στέρομαι, *I am deprived*, and so all verbs of privation.

νῦν δ' ἐτέρου πολέμου καιρὸς ἦκει τις, DEM. 3, 6. νικῶμεν . . . βασιλέα,

XEN. An. 2, 1, 4: *We are victorious over (have conquered) the king.* ἐκείνο ἀκήκοας; . . . καὶ τοῦτό γ', ἔφη, ἀκούω, Mem. 3, 5, 26. στερόμεθα ἐπιστήμης, PLATO, Theaet. 196 E; *We are deprived of, have to go without, science.*

DEM. 3, 6 (see above). 4, 24: πρότερόν ποτ' ἀκούω ξενικὸν τρέφειν ἐν Κορίνθῳ τὴν πόλιν, but 19, 221: καὶ γὰρ ταῦτ' ἀκήκο' αὐτὸν λέγειν.

ANTIPHON. Cf. 3 δ 9: εἰ δὲ αὐθέντης ἐκ τῶν λεγομένων ἐπιδείκνυται, οὐχ ἡμεῖς αὐτῷ οἱ λέγοντες αἰτιοὶ ἐσμεν, ἀλλ' ἡ πρᾶξις τῶν ἔργων.

PLATO, Gorg. 503 C: Θεμιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα; Theaet. 142 B: χαλεπῶς μὲν γὰρ ἔχει καὶ ὑπὸ τραυματίων τιῶν, μᾶλλον μὴν αὐτὸν αἰρεῖ τὸ γεγονός νόσημα ἐν τῷ στρατεύματι. *Ibid.* 196 E (see above).

XEN. An. 2, 1, 4 (see above). Mem. 3, 5, 26 (see above).

THUC. 1, 70, 7: ἃ μὲν ἂν ἐπινοήσαντες μὴ ἐξέλθωσιν, οἰκεία στέρεσθαι ἡγούνται, "In failing to attain an object, they consider that they have lost" (are suffering the loss of) "what was really their own."—Morris.

HDT. 7, 53: ὥς γὰρ ἐγὼ πυνθάνομαι, ἐπ' ἄνδρας στρατενόμεθα ἀγαθούς.

EUR. Hel. 134: οἴχεται θανούσα δῆ.

SOPH. El. 1326: ὃ πλείστα μῶροι καὶ φρενῶν τητῶμενοι. Ph. 414: ἀλλ' ἦ χούτος οἴχεται θανών;

PIND. P. 6, 22–3: ὀρφανίζομένην | Πηλεΐδα.

HOM. Od. 1, 298: ἥ οὐκ αἰεὶς, οἶον κλέος ἔλλαβε δῖος Ὀρέστης; 2, 118: οἶ' οὐ πῶ τιν' ἀκούομεν. 3, 86–8: ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον, | πευθόμεθ', ἥχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ. | κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων.

Imperfect Tense¹

205. The imperfect tense denotes continuance in the past. It is the tense of evolution, of vision.

τὸ παιδίον ἐβόα, LYS. 1, 11; *The baby was squalling, began to squall, squalled.*

206. IMPERFECT WITH ADVERB OF RAPIDITY.—The continuance is in the mind of the narrator; it has nothing to do with the absolute duration of the action. The aorist is the rule with the expression of definite numbers (see 208), and it is not at all inconsistent with the nature of the imperfect tense that it should be accompanied by an adverb expressing the notion of rapidity.

εὐθὺς ἐχώρει ἐπὶ τὴν Ἀρκαδίαν, XEN. Hell. 6, 5, 12; *Forthwith he proceeded on his way to Arcadia.*

LYS. 1, 17: εὐθέως ἐπαρattiόμην. 8, 15: εὐθὺς . . . ἐβάδιζε. 9, 4: ὑπετοπού-

¹ See B. L. G., A. J. P. iv (1883), 158–65; C. W. E. Miller, A. J. P. xvi (1895), 139–185.

μην εὐθέως. 13, 35: εὐθέως κρίσιν τοῖς ἀνδράσι τούτοις ἐποιοῦν ἐν τῇ βουλῇ. 21, 3: εὐθὺς ἐγυμνασιάρχουν.

XEN. AN. 3, 4, 27: οἱ δὲ πολέμοι ταχὺ ἀπεπῆδων. HELL. 6, 5, 12 (see above).

THUC. 3, 49, 2: τριήρη εὐθὺς ἄλλην ἀπέστελλον, *They despatched (were for despatching) another trireme at once.* 3, 106, 1: ἐβοήθουν κατὰ τάχος. 3, 109, 3: διὰ τάχους ἔθαπτον. 3, 111, 1: θάσσον ἀπεχώρουν. 5, 21, 1: εὐθὺς . . . ἀφίεσαν. 5, 21, 3: κατὰ τάχος ἐπορεύετο. 6, 69, 1: ἐπῆγε τὸ στρατόπεδον εὐθὺς . . . ἀναλαβόντες τὰ ὄπλα εὐθὺς ἀντεπῆσαν. 7, 29, 1: εὐθὺς ἀπέπεμπον. 7, 69, 1: ἀντεπλήρουν τὰς ναῦς εὐθὺς. 7, 84, 3: εὐθὺς διεφθείροντο. 8, 12, 3: διὰ τάχους τὸν πλοῦν ἐποιοῦντο.

HDT. 1, 79: ἐποίεε κατὰ τάχος.

AR. Nub. 1357: ὁ δ' εὐθέως . . . ἔφασκε. Vesp. 355: ἴεις σαυτὸν κατὰ τοῦ τεύχους ταχέως.

PIND. P. 9, 38-9: μῆτιν ἔαν | εὐθὺς ἀμείβετο.

HOM. Od. 9, 179: οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.

Il. 2, 52: τοὶ δ' ἠγείροντο μάλ' ὤκα.

207. DESCRIPTIVE IMPERFECT.—The imperfect is employed to represent manners, customs, situations, to describe and to particularize.

ῆς (sc. τῆς βουλῆς) ἐπιστατούσης οὐ δικῶν οὐδ' ἐγκλημάτων οὐδ' εἰσφορῶν οὐδὲ πένιαι οὐδὲ πολέμων ἢ πόλιν ἔγεμεν, ἀλλὰ καὶ πρὸς ἀλλήλους ἡσυχίαν εἶχον καὶ πρὸς τοὺς ἄλλους ἅπαντας εἰρήνην ἦγον. παρεῖχον . . . διῆγον . . . ἐποιοῦν . . . ἐδοκίμαζον, ISOC. 7, 51-3, a description of the good old times. ἡ δὲ γυνὴ τοῦ βασιλέως αὐτὴ τὰ σιτία σφι ἔπαιεσε, HDT. 8, 137; *The queen herself would cook them their food.* τῶν δὲ πολεμίων, ἐπεὶ φῶς ἐγένετο, οἱ μὲν ἐθαύμαζον τὰ δρώμενα, οἱ δ' ἐγίγνωσκον ἥδη, οἱ δ' ἠγγέλλον, οἱ δ' ἐβόων, οἱ δ' ἔλυνον ἵππους, and so on to the number of 16 imperfects, XEN. Cyr. 4, 2, 28. προηγόρει δὲ αὐτῶν Θηραμένης, HELL. 2, 2, 22; *Theramenes was their spokesman.*

ISOC. 7, 51-3 (see above).

LYS. 12, 8-9: ἐγὼ δὲ Πείσωνα μὲν ἡρώτων εἰ βούλοίτο με σῶσαι χρήματα λαβών· ὁ δ' ἔφασκεν, εἰ πολλὰ εἴη.

PLATO, Theaet. 143 A: καὶ ὁσάκις Ἀθήναζε ἀφικοίμην, ἐπανηρώτων τὸν Σωκράτη ὃ μὴ ἐμεμήμην, καὶ δεῦρο ἐλθὼν ἐπηνωροῦμην.

XEN. Cyr. 4, 2, 28 (see above). HELL. 2, 2, 22 (see above). *Ibid.* 2, 4, 33: ἠκόντιζον, ἔβαλλον, ἐτόξευον, ἐσφενδόνων. *Ibid.* 4, 3, 19: ἐωθοῦντο, ἐμάχοντο, ἀπέκτεινον, ἀπέθνησκον. *Ibid.* 6, 4, 36: εἶχετο τοῦ ρόπτρου, ἕως ἀπέθανεν ὁ ἀνὴρ. *Ibid.* 7, 2, 6-8. (In the spirited account of the fight the imperfect outnumbered the aorist 5 to 1.)

THUC. 3, 81, 3: ὥς ἑώρων τὰ γινόμενα, διέφθειρον αὐτοῦ ἐν τῷ ἱερῷ

ἀλλήλους καὶ ἐκ τῶν δένδρων τινὲς ἀπήγχοντο, οἱ δ' ὥς ἕκαστοι ἐδύναντο ἀνηλοῦντο.

HDT. 7, 173: ἐστρατήγεε δὲ Λακεδαιμονίων... Εὐαίνετος. 8, 137 (see above).

AR. Ach. 185: ἐγὼ δ' ἔφρευγον· οἱ δ' ἐδίωκον καβόων. Eq. 46-8: οὗτος καταγνοὺς τοῦ γέροντος τοὺς τρόπους, | ... | ἥκαλλ', ἐθώπευ', ἐκολάκευ', ἐξήπατα. Av. 1282: ἐκόμων, ἐπείνων, ἐρρύπων, ἐσωκράτων.

EUR. Hipp. 1194-8: ἐπῆγε... εἰπόμεσθα... εἰσεβάλλομεν.

SOPH. Ai. 298-300: ἡδύχενιζε... ἔσφαζε κάρραχίζε... ἡκίζεθ'.

AESCHYL. Pers. 416-26: ἔθραυον... ἔθεινον... ὑπτιοῦτο... ἐπλήθυνον... ἡρέσσετο... ἔπαιον, ἐρράχιζον.

PIND. P. 4, 240-1: ὠρεγον χεῖρας... ἔρεπτον... ἀγαπάζοντο.

HOM. Od. I, 110-2: οἱ μὲν ἄρ' οἶνον ἔμισγον... οἱ δ(ἐ)... τραπέζας νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ दाτεῦντο.

Il. I, 249: τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέειν αὐδῇ.

208. IMPERFECT WITH DEFINITE NUMBERS.—With definite numbers, the aorist is employed (see 243), but when there is a notion of interruption or of continuance into another stage (overlapping), the imperfect is used.

ταῦτα δ' ἐποίει τέτταρας ἡμέρας, XEN. Hell. 2, I, 24; *He kept this up four days* (but on the fifth, ἐπεὶ ἦν ἡμέρα πέμπτη, § 27). καταβὰς δὲ κάτω εἰς τὸ καταγαιον οἴκημα διατῆτο ἐπ' ἔτα τρία... τετάρτῳ δὲ ἔτεϊ ἐφάνη τοῖσι Θρήξι, HDT. 4, 95; *He went down into the underground room and lived there for three years, but in the fourth he appeared to the Thracians.*

DEM. 19, 78: τέτταρας μῆνας ὅλους ἐσφάζονθ' οἱ Φωκεῖς τοὺς ὕστερον, ἢ δὲ τοῦτον ψευδολογία μετὰ ταῦθ' ὕστερον αὐτοὺς ἀπώλεσεν.

XEN. Hell. 2, I, 24 (see above). *Ibid.* 2, 2, 16-7: διέτριβε παρὰ Λυσάνδρῳ τρεῖς μῆνας καὶ πλέον... ἐπεὶ δὲ ἦκε τετάρτῳ μηνί, ἀπήγγειλεν κτέ.

THUC. 4, 69, 3: καὶ ταύτην μὲν τὴν ἡμέραν ὅλην ἐργάζοντο· τῇ δ' ὕστεραία περὶ δεῖλην τὸ τεῖχος ὅσον οὐκ ἀπετετέλεστο, καὶ οἱ ἐν τῇ Νισαίᾳ δείσαντες... ξυνέβησαν τοῖς Ἀθηναίοις.

HDT. I, 18-9: ἐπολέμεε ἔτα ἔνδεκα... τῷ δὲ δυωδεκάτῳ ἔτεϊ... συνηνείχθη τι τοιούδε γενέσθαι πρῆγμα. 4, 95 (see above). 4, 158: τοῦτον οἴκεον τὸν χώρον ἐξ ἔτα· ἐβδόμῳ δὲ σφεας ἔτεϊ... οἱ Λιβύες... ἀνέγνωσαν ἐκλιπεῖν. 7, 191: ἡμέρας γὰρ δὴ ἐχέιμαζε τρεῖς· τέλος δὲ ἔντομά τε ποιεῦντες καὶ κατείδοντες γόησι οἱ Μάγοι τῷ ἀνέμῳ... ἔπανσαν τετάρτῃ ἡμέρῃ.

AR. Thesm. 502-3: ἐτέραν δ' ἐγῶδ' ἢ ὅφασκεν ὠδίνειν γυνὴ | δέχ' ἡμέρας, ἕως ἐπρίατο παιδίον.

HOM. Od. 2, 106 sqq. 3, 118 sq. 304 sqq. 4, 360 sqq. 5, 278 sq. 388 sqq. 7, 253 sq. 259 sqq. 267 sqq. 9, 74 sqq. 9, 82 sqq. 10, 80 sq. 142 sqq. 14, 240 sqq. 250 sqq. 285 sqq.

Il. 9, 470 sqq. 21, 45 sqq.

209. The above succession of imperfect and aorist is the type, but there are variations.

ἡμέρας μὲν πέντε ἡσύχαζον, τῇ δ' ἕκτῃ ἐτάσσοντο ἀμφοτέροι ὡς ἐς μάχην, THUC. 3, 107, 3; *Five days they kept quiet, but on the sixth both parties began to draw up as for battle.*

THUC. 3, 107, 3 (see above).

HDT. 7, 20: ἐπὶ μὲν τέσσερα ἔτεα πλήρεα παραρτέετο στρατιὴν τε καὶ . . . , πέμπτῳ δὲ ἔτεϊ ἀνομένῳ ἐστρατηλάτεε χειρὶ μεγάλην πλήθεος.

HOM. Od. 10, 28 sqq.: ἐννήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ, | τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα, | καὶ δὴ πυρπολέοντας ἐλεύσομεν ἐγγὺς ἔοντας· | ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα. (Only an apparent exception. The action is interrupted by the ἐπήλυθε.)

Il. 6, 174-6: ἐννήμαρ ξείνισσε καὶ ἐννέα βοῦς ἰέρευσεν. | ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος ἠώς, | καὶ τότε μιν ἐρέεινε καὶ ἦτε σῆμα ἰδέσθαι. (Aorist followed by imperfect.)

210. When the imperfect alone is used, the definite statement is an afterthought, or, at all events, the matter is not fully disposed of by the narrator.

καὶ ᾤκει ἐν Μεγάροις πλείω ἢ πέντε ἔτη, LYC. 21; *He lived at Megara more than five years.*

LYC. 21 (see above).

ISAE. 5, 7: ἐκέκτετο (plpf. = ipf.) ἕκαστος δώδεκα ἔτη ἀέλαχε.

LYS. 21, 2: τὸν δὲ μετὰ χρόνον ἐτρηράρχουν ἐπτά ἔτη.

211. IMPERFECT AND AORIST INTERWOVEN.—The two tenses are often so combined that the general statement is given by the aorist and the details of the action by the imperfect, or the situation is described by the imperfect and isolated points presented by the aorist.¹

[Σωκράτης] τὸ φάρμακον ἔπιεν . . . πῶς ἐτελεύτα; PLATO, Phaedo, 57 A; *Socrates drank the poison. How did he die?* (Describe the closing scenes.) οὐκ ἐξήρκεσε δ' αὐτοῖς ταῦτ' ἐξαμαρτεῖν, ἀλλὰ περὶ τοὺς αὐτοὺς χρόνους ἐπόρθουν μὲν τὴν ἡπειρον, ὕβριζον δὲ τὰς νήσους, ἀνήρουν δὲ . . . καὶ . . . καθίστασαν, ἐλυμαίνοντο δὲ τὴν Πελοπόννησον καὶ μεστὴν στάσεων καὶ πολέμων ἐποίησαν. ἐπὶ ποίαν γὰρ τῶν πόλεων οὐκ ἐστράτευσαν; ἢ περὶ τίνας αὐτῶν οὐκ ἐξήμαρτον; οὐκ Ἥλειων μὲν μέρος τι τῆς χώρας ἀφείλοντο, τὴν δὲ γῆν τὴν Κορινθίαν ἔτεμον, . . . διώκισαν, . . . ἐξεπολιόρκησαν, . . . εἰσέβαλον, οὐδὲν δ' ἐπαύσαντο τοὺς μὲν ἄλλους κακῶς ποιοῦντες, αὐτοῖς δὲ τὴν ἥτταν τὴν ἐν Δεύκτροις παρασκευάζοντες; ISOC. 8, 99-100.

¹ See also B. L. G., A. J. P. xiv (1893), 104-6.

ISOC. 5, 53-4: οὐ γὰρ ἔφθασαν τῶν ἐχθρῶν κρατήσαντες καὶ πάντων ἀμελήσαντες ἠνώχλουν μὲν . . . ἐτόλμων . . . ἠπεύλουν . . . ἀπεστέρουν . . . ἐπόρθουν . . . ἐξέπεμπον . . . τελευτώντες δὲ πρὸς Φωκίας πόλεμον ἐξήνεγκαν. 5, 87: ἔσχε γὰρ διττὰς ἐπιθυμίας . . . προηρεῖτο γὰρ βασιλεῖ τε πολεμεῖν καὶ τοὺς εὔτairoys . . . καταγαγεῖν. 8, 99-100 (see above).

PLATO, *Phaedo*, 57 A (see above).

XEN. *Hell.* 2, 3, 55-6: ὡς δὲ ταῦτα εἶπεν, εἶλκε μὲν ἀπὸ τοῦ βωμοῦ ὁ Σάτυρος, εἶλκον δὲ οἱ ὑπηρέται. ὁ δὲ Θηραμένης . . . ἐπεκαλεῖτο . . . ἡ δὲ βουλὴ ἡσυχίαν εἶχεν . . . οἱ δ' ἀπήγαγον τὸν ἄνδρα κτέ.

THUC. 3, 22 (a number of examples of shifting tenses). 4, 119, 1-3: ταῦτα ξυνέθεντο καὶ ὤμοσαν Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι Ἀθηναῖοι καὶ τοῖς ξυμμάχοις . . . ξυνετίθεντο δὲ καὶ ἐσπένδοντο Λακεδαιμονίων μὲν οἷδε . . . ἡ μὲν δὴ ἐκεχειρίᾳ αὐτῇ ἐγένετο, καὶ ξυνῆσαν ἐν αὐτῇ περὶ τῶν μειζόνων σπονδῶν διὰ παντὸς ἐς λόγους.

HDT. 2, 162: τῶν τις Αἰγυπτίων ὅπισθε στὰς περιέθηκέ οἱ κυνέην, καὶ περιτιθεὶς ἔφη ἐπὶ βασιλῆῃ περιτιθέναί. 3, 123: ταῦτα ἀκούσας Πολυκράτης ἦσθη τε καὶ ἐβούλετο.

HOM. *Od.* 10, 352-67: A string of imperfects followed by a string of aorists.

212. INTERCHANGE OF IMPERFECT AND AORIST.—An actual interchange of tenses is not to be admitted except in the case of a few old preterites, such as ἦν and ἔφην. In the earliest period the typical difference is held fast. The apparent exceptions, then, may be accounted for by undifferentiated forms, by mistaken meanings, by the distributive or intensive use of the imperfect. So ἔφην=ἔφησα, but in ἔπεμπον the thoughts follow the motion,¹ and ἐκέλευον is "I gave orders," "urged."

ὁ Κροῖσος ἔπεμπε ἐς Σπάρτην ἀγγέλους . . . οἱ δὲ ἐλθόντες ἔλεγον "ἔπεμψε ἡμέας Κροῖσος κτέ.", HDT. 1, 69.

ANTIPH. 6, 27: εἰ μὲν ἐγὼ τούτων προκαλουμένων μὴ ἠθέλησα τοὺς παραγενομένους ἀποφῆναι, ἢ θεράποντας ἐξαιτοῦσι μὴ ἦθελον ἐκδιδόναι . . . αὐτὰ ἂν ταῦτα μέγιστα τεκμήρια κατ' ἐμοῦ ἐποιοῦντο ὅτι ἀληθὴς ἦν ἡ αἰτία.

THUC. 2, 71, 2-3: Πανσανίας γὰρ . . . ἀπεδίδου Πλαταιεῦσι γῆν καὶ πόλιν τὴν σφετέραν ἔχοντας αὐτονόμους οἰκεῖν κτέ. τάδε μὲν ἡμῖν πατέρες οἱ ὑμέτεροι ἔδοσαν κτέ. 3, 58, 5: Πανσανίας μὲν γὰρ ἔθαπτεν αὐτοὺς νομίζων ἐν γῇ τε φιλίᾳ τιθεῖναι καὶ παρ' ἀνδράσι τοιούτοις κτέ. 7, 20, 1-2: περὶ τε Πελοπόννησον ναῦς τριάκοντα ἔστειλαν καὶ Χαρικλέα τὸν Ἀπολλοδώρου ἄρχοντα, . . . καὶ τὸν Δημοσθένη ἐς τὴν Σικελίαν, ὥσπερ ἔμελλον, ἀπέστειλλον.

HDT. 1, 69 (see above). 3, 41: διζήμενος δὲ εὗρισκε τόδε. 8, 136: Μαρδόκιος δὲ . . . μετὰ ταῦτα ἔπεμψε ἄγγελον ἐς Ἀθήνας Ἀλέξανδρον τὸν Ἀμύντεω

¹ See B. L. G. on PIND. P. 4, 114.

. . . , ἅμα μὲν ὅτι . . . ἅμα τε ὁ Μαρδόνιος πυθόμενος ὅτι πρόξεινός τέ εἴη καὶ εὐεργέτης ὁ Ἀλέξανδρος ἔπεμπε. . . τοῖσι δὴ πειθόμενος ἔπεμπε.

EUR. Or. 552: πατὴρ μὲν ἐφύτευσέν με, σὴ δ' ἔτικτε παῖς.

PIND. See B. L. G. on P. 4, 114 and 247, and on P. 5, 76: μοῖρά τις ἄγεν as compared with *ibid.* 87: τοὺς Ἀριστοτέλης ἄγαγε. O. 6, 41, οὐ ἔτικτε.

HOM. Od. 4, 5: τὴν μὲν Ἀχιλλῆος ῥήξήνορος υἱεὶ πέμπεν. *Ibid.* 8: τὴν ἄρ' ὁ γ' ἔνθ' ἵπποισι καὶ ἄρμασι πέμπε νέεσθαι.

Il. 2, 42 sqq.: ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα, | καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος · | ποσσὶ δ' ὑπο λιπαροῖσιν ἐδήσατο καλὰ πέδιλα · | ἀμφὶ δ' ἄρ' ὤμοισιν βύλετο ξίφος ἀργυρόηλον, κτέ. 6, 192-3: αὐτοῦ μιν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἦν, | δῶκε δὲ οἱ τιμῆς βασιληίδος ἥμισυ πάσης. 7, 303-5: ὥς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον . . . Αἴας δὲ ζωστήρα δίδου φοῖνικι φαεινόν.

213. IMPERFECT OF ENDEAVOR.—The imperfect is used of attempted and interrupted, of intended and expected actions.¹

ἀ (sc. τὰ πατρῶα) πάντ' ἐμὰ ἐγίγνετο, DEM. 39, 6; *All of which* (i. e. *my father's estate*) *was going to be mine.* τὸ χωρίον ἐπώλει, ISAE. 2, 28; *He was for selling the piece of ground.* οὐ παίδων ἕνεκα ἐγάμει, ISAE. 6, 24; *It was not for the sake of children that he wanted to marry.* ἀπωλλύμην (= ἦδη ἀπολούμενος), ANTIPHON, 2 β 3; *I knew (expected) that I was going to be ruined.*

DEM. 19, 46: καὶ ὑμεῖς ἐγελᾶτε, *And you started to laugh.* 39, 6 (see above). [49]. 2: σφαλέντος μὲν τούτου ἀπώλλυτο καὶ τῷ πατρὶ τῷ ἐμῷ τὸ συμβόλαιον. 54, 33: τούτῳ δὲ μὴ παρασχομένῳ τούτους μάρτυρας ἦν (= ἔμελλεν ἔσεσθαι) δήπου λόγος οὐδεὶς, ἀλλ' ἠλωκέναι παραχρῆμ' ὑπῆρχε σιωπῇ.

ISAE. 2, 28 (see above). 5, 44: ἐγίγνετο. 6, 24 (see above).

ISOC. 5, 48: μὴ κατορθώσαντες μὲν εὐθὺς ἀπώλλυντο. 10, 36: ὁ μὲν τὸν δῆμον καθίστη κύριον τῆς πολιτείας, οἱ δὲ μόνον αὐτὸν ἄρχειν ἡξίου.

LYS. 7, 32: ταῦτα δὲ πράξας . . . ἐκέρδαινον μὲν οὐδέν, ἑμαυτὸν δ' εἰς κίνδυνον καθίστην.

ANTIPHON, 2 β 3 (see above). 2 β 9: ἀλοὺς μὲν γὰρ . . . τῆς μὲν οὐσίας ἦδη ἐκτοησόμενος, τοῦ δὲ σώματος καὶ τῆς πόλεως οὐκ ἀπεστερούμην.

PLATO, Phaedr. 230 A: ἀτάρ, ὦ ἐταῖρε, . . . ἄρ' οὐ τότε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες ἡμᾶς; *But, my friend, isn't this the tree to which you were going to, wanted to, started out to, take us?*

¹ Pliny, H. N., Praef. 26, explains the "artistic" ἐποίει as a manner of conative imperfect ("Apelles faciebat aut Polychitus, tamquam inchoata semper arte et imperfecta"), but Ulrichs showed long ago (1857) that the aorist outnumbered the imperfect in the olden time, and Löwy (Inscripfen gr. Bildhauer xiii) has counted 260 aorists against 87 imperfections. The imperfect does not appear in the ISS of the IV. century, and becomes more common only in the imperial time (47 imperfections to 18 aorists). ἐποίησε "he made," ἐποίει "he was the maker."

XEN. Cyr. 5, 5, 22: οὐκοῦν τούτου τυχὼν παρὰ σοῦ οὐδὲν ἤνυτον, εἰ μὴ τούτους πείσαιμι. HELL. 1, 7, 7: τοιαῦτα λέγοντες ἔπειθον τὸν δῆμον . . . ἔδοξε δὲ ἀναβαλέσθαι εἰς ἑτέραν ἐκκλησίαν.

THUC. 4, 68, 5: ἀσφάλεια δὲ αὐτοῖς μᾶλλον ἐγίγνετο τῆς ἀνοίξεως.

HDT. 1, 68: ἐμισθοῦτο παρ' οὐκ ἐκδιδόντος τὴν αὐλήν. 3, 139: ἐπεθύμησε τῆς χλανίδος καὶ αὐτὴν προσελθὼν ὤνεετο. ὁ δὲ Συλοσῶν . . . λέγει "ἐγὼ ταύτην πωλῶ μὲν οὐδενὸς χρήματος, δίδωμι δὲ ἄλλως." 8, 60: παρεόντων γὰρ τῶν συμμάχων οὐκ ἔφερε οἱ κόσμον οὐδένα κατηγορεῖν. 8, 63: ἀπολιπόντων γὰρ Ἀθηναίων οὐκέτι ἐγίνοντο ἀξιόμαχοι οἱ λοιποί.

AR. Vesp. 116-7: ἀνέπειθον αὐτὸν μὴ φορεῖν τριβώνιον | μηδ' ἐξίνααι θύραζ'· ὁ δ' οὐκ ἐπέιθετο.

EUR. H. F. 465: ἀμφέβαλλε (= ἔμελλεν ἀμφιβαλεῖν). I. T. 26-9: ἐλθοῦσα δ' Αὐλίδ' ἢ τάλαν' ὑπὲρ πυρᾶς | μεταρσία ληφθεῖς' ἐκαινόμην ξίφει· | ἀλλ' ἐξέκλεψεν . . . | Ἄρτεμις.

HOM. Il. 3, 79-80: τῷ δ' ἐπετοξάζοντο κάρη κομάοντες Ἀχαιοὶ | ἰοῖσιν τε τιτυσκόμενοι λάεσσι τ' ἔβαλλον. 5, 318: ἡ μὲν ἐὼν φίλον υἱὸν ὑπεξέφερεν πολέμοιο. 5, 377: ὑπεξέφερον. 9, 465: κατερήτουν.

See also the imperfects of 214.

214. IMPERFECT OF ENDEAVOR COMBINED WITH AORIST OF ATTAINMENT.—Here the aorist often presents a sharp contrast.

ἔπειθον αὐτοὺς καὶ οὓς ἔπεισα τούτους ἔχων ἐπορευόμην, XEN. Cyr. 5, 5, 22; *I tried to persuade them, and those whom I succeeded in persuading I marched on with.* συνετάξαντο καὶ τοῖς ὀπλίταις . . . ἐπῆσαν . . . τοῖς μὲν οὖν ὀπλίταις οὐκ ἐδυνήθησαν προσμεῖξαι, THUC. 4, 33, 1-2; *They formed and tried to charge the hoplites . . . Howbeit they could not get at them.*

DEM. 32, 17: ἐξῆγεν αὐτὸν ὁ Πρῶτος . . . οὐτοσὶ δ' οὐκ ἐξήγετο, οὐδ' ἂν ἔφη διαρρήδην ὑπ' οὐδενὸς ἐξαχθῆναι.

PLATO, Theaet. 143 A: ἐγραψάμην μὲν τότε εὐθύς οἰκαδ' ἐλθὼν ὑπομνήματα, ὕστερον δὲ κατὰ σχολὴν ἀναμνησκόμενος ἔγραφον.

XEN. Cyr. 5, 5, 22 (see above).

THUC. 2, 4, 1-2: τὰς προσβολὰς ἧ προσπίπτοιεν ἀπεωθοῦντο. καὶ δις μὲν ἡ τρίς ἀπεκρούσαντο. 4, 33, 1-2 (see above).

HDT. 1, 69: πέμψαντες γὰρ οἱ Λακεδαιμόνιοι εἰς Σάρδεις χρυσὸν ὠνέοντο . . . Κροῖσος δὲ σφι ὠνεομένοισι ἔδωκε δωτίνην.

HOM. Il. 6, 51-4: τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθεν, | καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν | δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων | ἀντίος ἦλθε θεῶν καὶ ὁμοκλήσας ἔπος ἤυδα· | Then v. 61: ὥς εἰπὼν ἔτρεψεν ἀδελφεό φρένας ἦρως.

215. ἔμελλον WITH INFINITIVE.—Expected actions are more commonly expressed by ἔμελλον and the infinitive.

ἐκ τίνος τρόπου ἔμελλέ τις αὐτῶν σωθήσεται; LYS. 13, 37; *How was any of them to escape?*

LYS. 3, 32: τῷ ὑμῶν πιστὸν ὡς . . . ἦγον αὐτὸν ἐπὶ τὴν οἰκίαν τὴν Σίμωνος, οὐ πλείστα ἔμελλον πράγματα ἔξιν; *Ibid.* 34: οὐ αὐτὸς ἔμελλον . . . ὀφθῆσθαι. 13, 37 (see above).

PLATO, Crat. 418 B: ὁ ἔμελλον σοι εἶναι. Phaedr. 228 C: τελευτῶν δὲ ἔμελλε . . . βία εἶναι.

XEN. An. 1, 8, 1: πλησίον ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλύειν. Cyr. 3, 1, 1: ὀφθῆσθαι ἔμελλε.

THUC. 1, 130, 1: ἀλλ' ἔργοις . . . προυδήλου ἂ . . . ἔμελλε πράξειν. 3, 115, 5: Σοφοκλέα δὲ . . . ἀποπέμψειν ἔμελλον.

HDT. 2, 43: τούτων . . . ἔμελλον μνήμην ἔξιν.

AR. Eq. 267: λέγειν γνώμην ἔμελλον. Eccl. 597: τοῦτο γὰρ ἤμελλον ἐγὼ λέγειν.

SOPH. Ai. 925-6. O. R. 967: κτενεῖν ἔμελλον πατέρα τὸν ἐμόν.

PIND. O. 7, 61: μνασθέντι δὲ Ζεὺς ἄμπαλον μέλλεν θέμεν.

HES. Theogon. 468-9: ὅτε δὴ Δί' ἔμελλε . . . | τέξεσθαι. 552: τὰ καὶ τελέεσθαι ἔμελλε.

HOM. Od. 7, 270: ἔμελλον ἔτι ξυνέεσθαι οἰζυῖ. 9, 475-6: οὐκ ἄρ' ἔμελλε . . . ἔδμεναι.

Il. 6, 52-3: ἔμελλε . . . δώσειν (parallel with imperfect. See 214).

216. NEGATIVE IMPERFECT.—The negative imperfect commonly denotes resistance to pressure or disappointment. Simple negation is aoristic.

οἱ μὲν οὐκ ἦλθον, οἱ δ' ἐλθόντες οὐδὲν ἐποίουν, DEM. 18, 151; *Some did not come, and those who did come would not do anything.* οὐκ ἐπαύεθ' ἡ ἄνθρωπος, 25, 57; *The wench would not stop.*

DEM. 18, 151 (see above). 18, 250: οὐ μετεδίδοτε (as was expected by my enemies). 21, 163: οὐκ ἀνέβαιν' ἐπὶ τὴν ναῦν, *He would not go on board the ship* (as was expected). 25, 57 (see above). 32, 17: οὐκ ἐξήγετο (see 214). 39, 18: οὐκ ἐποιεῖθ'. [44], 17: ὁ μὲν Ἀρχιάδης οὐκ ἐγάμει, ὁ δὲ Μειδυλίδης . . . ἔγημεν.

PLATO, Theaet. 142 C: ἡπείγετο οἴκαδε· ἐπεὶ ἔγωγ' ἐδεόμην καὶ συνεβούλευον (sc. αὐτοῦ καταλύειν), ἀλλ' οὐκ ἦθελεν.

XEN. Cyr. 1, 4, 21: οὐκ ἀνέισαν, ἀλλ' ἦρουν τινὰς αὐτῶν. 4, 2, 28: ἐμάχετο οὐδεὶς, ἀλλ' ἀμαχητὶ ἀπώλλυντο. Hell. 2, 11: οὐ διελέγοντο περὶ διαλλαγῆς. *Ibid.* 7, 5, 21: τὴν μὲν συντομωτάτην πρὸς τοὺς πολεμίους οὐκ ἦγε.

THUC. 2, 23, 1: οὐκ ἐπέξῃσαν αὐτοῖς οἱ Ἀθηναῖοι εἰς μάχην. 3, 3, 1: οὐκ ἀπεδέχοντο . . . τὰς κατηγορίας. 3, 64, 3: οὐκ ἐδέχεσθε. 4, 33, 2: οὐκ ἀντέπησαν, ἀλλ' ἡσύχαζον, *They would not go out to meet them but kept quiet.* 4, 110, 1: ὡς δ' οὐκ ἐσήκουον. 7, 3, 3: οὐκ ἐπῆγε . . . ἀλλ' ἡσύχαζε.

HDT. I, 76: "Ιῶνες . . . οὐκ ἐπέιθοντο. 3, 50: διαλεγόμενῳ τε οὐ τι προσδιελέγετο, ιστοροέοντί τε λόγον οὐδένα ἐδίδου. 5, 41: ἡ δὲ Κλεομένηα τεκοῦσα . . . γυνή . . . οὐκέτι ἔτικτε τὸ δεύτερον.

AR. Vesp. 116-7: ἀνέπειθεν αὐτὸν μὴ φορεῖν τριβώνιον | μηδ' ἐξιέναι θύραζ'.
ὁ δ' οὐκ ἐπέιθετο (213).

COM. Pherecr. 2, 289: οὐδεὶς γὰρ ἐδέχετ' οὐδ' ἀνέφγε μοι θύραν.

EUR. Phoen. 405: τὸ γένος οὐκ ἔβοσκέ με.

AESCHYL. Ag. 1212: ἔπειθον οὐδέν' οὐδέν, ὥς τάδ' ἤμπλακον.¹

PIND. P. 4, 86: τὸν μὲν οὐ γίνωσκον.

HOM. Od. 4, 12-3: 'Ελένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον, | ἐπεὶ δὴ τὸ πρῶτον ἐγένετο παῖδ' ἑρατεινῇν.

Il. 2, 779: οὐδ' ἐμάχοντο. 6, 161-2: τὸν οὐ τι | πεῖθ' ἀγαθὰ φρονέοντα.
(“ὁ παρατατικὸς τὴν πολλὰκις τοῦτο λέγουσαν ἐδήλωσε.”—Schol. BL.) 16, 102: οὐκέτ' ἔμιμνε.

217. The imperfect as the tense of past impressions is used:

1. IMPERFECT IN DESCRIPTION OF SCENERY.—In descriptions of scenery as well as of events.

τὸ δ' Ἑλληνικὸν εἰς Λεύκοφρυν (sc. ἀπῆλθεν), ἔνθα ἦν Ἀρτέμιδος . . . ἱερὸν μάλα ἅγιον, XEN. Hell. 3, 2, 19.

218. 2. IMPERFECT OF POINTS ASSUMED.—Of points previously assumed in argument.

ἐν μέσῳ γὰρ αὐτῶν ὁ δημοτικὸς ἦν, PLATO, Rpb. 587 C; *The democrat was (as we saw) in the middle.*

PLATO, De Iusto, 373 C-D: μέτρον (σταθμός, ἀριθμός, λόγος) γὰρ ἦν ὃ ταῦτ' ἐκρίνετο. Legg. 867 D: ἄτερος ἔφευγε τὰ δύο (sc. ἔτη), *The other was to be in exile (as we have seen) the two years.* Rpb. 522 A: ἀλλ' ἦν ἐκείνη (sc. μουσική) . . . ἀντίστροφος τῆς γυμναστικῆς, εἰ μένησαι. 587 C (see above).

219. 3. IMPERFECT OF FORMER VIEWS.—Of views that were once fondly entertained.

τοῦτο . . . οὐ διδακτὸν ᾤμην εἶναι, XEN. Oec. 12, 10; *I thought that this was not to be taught.*

ISAE. 7, 1-2: ᾤμην μὲν, ὦ ἄνδρες, προσήκειν οὐ τὰς τοιαύτας ἀμφισβητεῖσθαι ποιήσεις κτέ. ἔοικε δ' οὐδὲν προὔργου τοῦτο εἶναι.

XEN. Oec. 12, 10 (see above).

220. 4. IMPERFECT OF SUDDEN APPRECIATION OF REAL

¹ Cited by E. Abbott on p. 210 of his translation of Curtius' Erläut., in opposition to the distinction made by Curtius between ἔπειθον and ἔπεισα.

STATE OF AFFAIRS.—IMPERFECT FOR PRESENT.—Of sudden appreciation of a real state of things, regularly with ἄρα (ἄρα).

οὐ γὰρ τοῦτ' ἦν εὐδαιμονία, ὥς ἔοικε, κακοῦ ἀπαλλαγῇ, PLATO, Gorg. 478 C. ΔΙΚ. τοῦτ' τί ἦν τὸ πρᾶγμα; ΜΕΓ. χοῖρος ναὶ Δία, AR. Ach. 767; *What's all this? A pig, by Jove.*

PLATO, Conv. 213 B: ὦ Ἡράκλεις, τοῦτ' τί ἦν; Σωκράτης οὗτος; Gorg. 478 C (see above). Phaedr. 227 B: ἀτὰρ Λυσίας ἦν, ὥς ἔοικεν, ἐν ἄστει. *Ibid.* 230 A: ἄρ' οὐ τόδε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες ἡμᾶς; *Isn't this the tree, etc.?* (213).

XEN. Cyr. I, 3, 10: τοῦτ' ἄρ' ἦν ἡ ἰσηγορία. *Ibid.* I, 4, 27: ταῦτ' ἄρα . . . καὶ ἐνεώρας μοι. Oec. I, 20: λῦπαι ἄρα ἦσαν ἡδοναῖς περιπεπεμμένοι, *So they turn out to be (are after all) pains sugar-coated with pleasure.*

HDT. 3, 65: ἐν τῇ γὰρ ἀνθρωπίνῃ φύσει οὐκ ἐνῆν ἄρα τὸ μέλλον γίνεσθαι ἀποτράπειν. 4, 64: δέρμα δὲ ἀνθρώπου καὶ παχὺ καὶ λαμπρὸν ἦν ἄρα.

AR. Ach. 767 (see above). Eq. 1170: ὥς μέγαν ἄρ' εἶχες, ὦ πότνια, τὸν δάκτυλον. Vesp. 183-4: τοῦτ' τί ἦν; | τίς εἶ ποτ', ὠνθρωπ', ἐτεόν; *Ibid.* 451: σὺ δ' ἀχάριστος ἦσθ' ἄρα.

EUR. H. F. 339-41: ὦ Ζεῦ, μάτην ἄρ' ὁμόγαμόν σ' ἐκτεσάμην, | μάτην δὲ παιδὸς γονέ' ἐμοῦ σ' ἐκλήζομεν. | σὺ δ' ἦσθ' ἄρ' ἦσσαν ἢ 'δόκεις εἶναι φίλος. I. A. 404: αἰαῖ, φίλους ἄρ' οὐχὶ κεκτημένην τάλας.

THEOGN. 700: τῶν δ' ἄλλων οὐδὲν ἄρ' ἦν ὕφελος. 788: οὕτως οὐδὲν ἄρ' ἦν φίλτερον ἄλλο πάτρης.

HOM. Od. 4, 333-4: ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν ἐνῇ | ἥθελον ἐννηθῆναι ἀνάλκιδες αὐτοὶ εὐντες. 9, 230: οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανεῖς ἐρατεινὸς ἔσεσθαι. 475-6 (215). II, 553: οὐκ ἄρ' ἔμελλες. 13, 209-10: ὦ πόποι, οὐκ ἄρα πάντα νοήμονες οὐδὲ δίκαιοι | ἦσαν Φαιήκων ἡγήτορες.

II. 4, 155: θάνατόν νύ τοι ὄρκι' ἔταμνον. 5, 205: τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν. 16, 33: οὐκ ἄρα σοί γε πατήρ ἦν ἱππότα Πηλεΐς.

221. ORIGIN OF MODAL ἔδει, ἐχρήν, ETC.—From this use of the imperfect comes, perhaps, the use of ἔδει, ἐχρήν, and the like, with the infinitive, in opposition to the infinitive. ἔδει σε ποιεῖν τοῦτο (ἀλλ' οὐ ποιεῖς), *You ought to do this (but are not doing it)*. The unfulfilled duty is a surprise. See 364.

222. IMPERFECT OF UNITY OF TIME.—As the present is used of actions that are continued from the past into the present (see 202), so the imperfect is used of actions that are continued into the past from a remoter past.

ἐθαύμαζον πάλαι, AR. Av. 1670; *I had long been astonished at it* (i. e. before you asked me the question).

PLATO, Conv. 209 C: ἂ πάλαι ἐκύει τίκτει.

HDT. 4, 1: αἱ γὰρ τῶν Σκυθῶν γυναῖκες, ὥς σφι οἱ ἄνδρες ἀπῆσαν χρόνον πολλόν, ἐφοίτεον παρὰ τοὺς δούλους.

AR. Nub. 1311-2: οἶμαι γὰρ αὐτὸν αὐτίχ' εὐρήσειν ὕπερ πάλαι ποτ' ἐπῆτει. Av. 1670 (see above). Lys. 1033: νῆ Δί' ὠνησάς γέ μ', ὥς πάλαι γέ μ' ἐφρεω-
ρύχει.

PIND. P. 4, 25-7: δώδεκα δὲ πρότερον ἀμέρας . . . φέρομεν . . . εἰνάλιον δόρυ.

HOM. Od. 23, 29: Τηλέμαχος δ' ἄρα μιν πάλαι ἦδεεν (= Impf.) ἔνδον ἔοντα (*dudum noverat*).

Il. 23, 871: ἀτὰρ δὴ οἰστὸν ἔχεν πάλαι, *iam sagittam tenebat dudum*.

223. This overlapping use of the imperfect (comp. 208) is especially important in correlated temporal sentences. See *Temporal Sentences*.

ἐπειδὴ δὲ καλῶς αὐτῷ εἶχεν, ἐκείνος μὲν ἀπὼν ὤχετο, ἐγὼ δὲ ἐκάθευδον, LYS. 1, 23; *After he had (thought he had, had had) enough, he took himself off and I slept (proceeded to go to sleep)*.

224. IMPERFECT APPARENTLY USED AS A PLUPERFECT.—Of course in those verbs in which the present is used as a perfect (204), the imperfect is used as a pluperfect.

ἐφευγεν ὁ Ξενοφῶν, XEN. An. 5, 3, 7; *Xenophon was in exile, had been banished*.

PLATO, Menex. 242 E: μεθ' ὧν τότε τοὺς βαρβάρους ἐνίκων, τούτους νικῶν-
τες ἰδία.

225. IMPERFECT OF ἦκειν AND οἶχεσθαι USED AORISTICALLY.—ἦκον and ὤχόμην are often used aoristically.

ἐπεὶ δὲ ἦκε τετάρτῳ μηνί, ἀπήγγειλεν κτέ., XEN. Hell. 2, 2, 17 (208). ὤχετο δὲ πρὸς θεόν, PIND. N. 7, 40.

Perfect Tense

226. The perfect tense expresses completion in the present, and hence is sometimes called the present perfect.

ἀκηκόατε, ἐωράκατε, πεπόνθατε, LYS. 12, 100; *You have heard, you have seen, you have felt*. ἐμπεπλήκασιν ὑμῶν τὰ ὦτα, PLATO, Apol. 23 E; *They have filled your ears*. τέθαπται . . . Κίμων πρὸ τοῦ ἄστεος, HDT. 6, 103; *Kimon (has been, is) lies buried before the city*.

DEM. 3, 22: προπέποται . . . τὰ τῆς πόλεως πράγματα. 4, 48: πρέσβεις πέπομφεν ὡς βασιλέα. 6, 37: ἱκανῶς εἴρηται.

AESCHIN. 2, 147: ἔτη γὰρ ἤδη βεβίωκεν ἐνενήκοντα καὶ τέτταρα. 3, 186: ἐνταῦθα ἢ ἐν Μαραθῶνι μάχη γέγραπται.

LYS. 12, 100 (see above).

PLATO, Apol. 23 E (see above). Gorg. 448 A: οὐδείς μέ πω ἠρώτηκε καινὸν οὐδὲν πολλῶν ἐτῶν. Meno, 93 A: ἔμοιγε . . . καὶ εἶναι δοκοῦσιν ἐνθάδε ἀγαθοὶ τὰ πολιτικά, καὶ γεγονέναι ἔτι οὐχ ἦττον ἢ εἶναι. Prot. 314 D: οὐκ ἀκηκόατε, ὅτι οὐ σχολὴ αὐτῷ;

XEN. Hell. 6, 5, 37: δένδρα ἐκκεκόφασι καὶ οἰκίας κατακεκαύκασι καὶ χρήματα καὶ πρόβατα διηρπάκασι.

HDT. 6, 103 (see above). 7, 162: ἐκ τοῦ ἐναντιοῦ τὸ ἔαρ . . . ἐξαραιρήται.

SOPH. Ai. 480: πάντ' ἀκήκοας λόγον.

PIND. O. 10, 1-3: τὸν Ὀλυμπιονίκαν ἀνάγνωτέ μοι | . . . πόθι φρενὸς | ἐμᾶς γέγραπται (*stands written*).

HOM. Od. 2, 63-4: οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχεται, οὐδ' ἔτι καλῶς | οἶκος ἐμὸς διόλωλε.

IL. 1, 125: ἀλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδασται.

227. The perfect looks at both ends of an action. The time between these ends is considered as a present. When one end is considered, the present is used; when the other, the aorist. Hence present and perfect are often used side by side, and the translation into English is often present (228); the aorist is the shorthand of the perfect (248-51); and the perfect is sometimes used even of a past action that is dated (233).

228. PERFECT OF MAINTENANCE OF RESULT.—The perfect is largely used in Greek for the maintenance of the result, and the translation into English is often present: κέκλημαι, *my name is*; μέμνημαι, *I have recalled, I remember*; κέκτημαι, *I have got, I own*; εἶθισμαι, *I have made it my rule, I am accustomed*.

καλὸν . . . τέχνημα ἄρα κέκτησθαι, εἴπερ κέκτησθαι, PLATO, Prot. 319 A; *A fine contrivance is that you have got, to be sure, IF you have got it*.

AESCHIN. 3, 144: συνείθισθε ἤδη τὰδικήματα τὰ τούτου ἀκούειν.

ANTIPHON, 5, 54: τέθνηκεν ὁ ἀνὴρ.

PLATO, Prot. 319 A (see above). Tim. 23 B: ἓνα γῆς κατακλυσμὸν μέμνησθε πολλῶν ἔμπροσθεν γεγονότων.

XEN. Oec. 9, 4: πρὸς μεσημβρίαν ἀναπέπταται (sc. ἡ οἰκία).

THUC. 3, 82, 7: ῥᾶον δ' οἱ πολλοὶ κακοῦργοι ὄντες δεξιοὶ κέκληνται ἢ ἀμαθεῖς ἀγαθοί.

HDT. 2, 47: ὕν δὲ Αἰγύπτιοι μιὰρὸν ἡγῆνται θηρίον εἶναι. 4, 28: τέρας νενόμισται. 6, 103 (226).

AR. Ach. 993: ἡ πάνν γερόντιον ἴσως νενόμικας με σύ;

SOPH. El. 1101: Αἴγισθον ἔνθ' ᾗκηκεν ἱστορῶ πάλαι.

PIND. P. 4, 248: πολλοῖσι δ' ἄγῃται σοφίας ἐτέροις.

SAPPHO, 2, 9-10: ἀλλὰ καμ μὲν γλῶσσα ἔαγε, λέπτον δ' | αὐτικά χρῆ πῦρ ὑπαδεδρόμικεν.

HES. Theog. 726: ἐλήλαται. 727: κέχυται. 728: πεφύασι. 730: κεκρύφαται.

HOM. Od. 5, 412: λισσῇ δ' ἀναδέδρομε πέτρῃ. 6, 44-5: ἀλλὰ μάλ' αἴθρη | πέπταται ἀννέφελος, λευκῇ δ' ἐπιδέδρομεν αἴγλη.

229. INTENSIVE PERFECT.—Not to be confounded with this use, which has many English analogies, is the survival of the old intensive perfects, chiefly in verbs of sound and verbs of emotion.

Verbs of Sound (Onomatopoetic Verbs):

Most of these are poetic or popular. κέκραγα, *I am bawling, bawling*; σεσίγηκα, *I am mum*.

λαβὼν μὲν σεσίγηκας, ἀναλώσας δὲ κέκραγας, AESCHIN. 3, 218; *When you get money you are mum, when you have spent it you are in full cry*.

AESCHIN. 3, 218 (see above).

HDT. 4, 183: τετρίγασι κατὰ περ αἱ νυκτερίδες.

AR. Vesp. 944: τί σεσιώπηκας;

SOPH. Tr. 1072: βέβρυχα κλάων.

HES. O. et D. 207: δαιμονίη, τί λέληκας;

HOM. Od. 5, 411-2: ἀμφὶ δὲ κῦμα | βέβρυχεν ῥόθιον.

Il. 4, 433-5: οἶες . . . ἐστῆκασιν . . . ἀζηχὲς μεμακύναι. 10, 362: μεμηκῶς. 17, 264: βέβρυχεν μέγα κῦμα.

230. *Emotional Perfects:*

δέδια, *I am in a perfect tremble, I quiver and quake*. δέδι' ὦ ἄνδρες Ἀθηναῖοι μὴ τούτοις μετ' ἐκείνου πολεμεῖν ἀναγκασθῶμεν, DEM. 14, 4.

DEM. 4, 8: μισεῖ τις ἐκείνον καὶ δέδι(ε) . . . καὶ φθονεῖ . . . κατέπτηχε μέντοι πάντα νῦν. 14, 4 (see above). 25, 1: ἐν δὲ τεθαύμακα.

PLATO, Phaedo, 64 D: φαίνεται σοι φιλοσόφου ἀνδρὸς εἶναι ἐσπουδακέναι περὶ τὰς ἡδονὰς καλουμένας; Theaet. 161 B-C: οἶσθ' οὖν . . . ὃ θαυμάζω . . .; . . . τὴν δ' ἀρχὴν τοῦ λόγου τεθαύμακα.

SOPH. Ai. 139: μέγαν ὄκνον ἔχω καὶ πεφόβημαι.

SIMON. AM. 7, 28: τὴν μὲν γελᾷ τε καὶ γέγηθεν ἡμέρην.

TYRT. 12, 28: ἀργαλέῳ τε πόθῳ πᾶσα κέκηδε πόλις.

HOM. Od. 6, 106: γέγηθε δέ τε φρένα Λητώ.

Il. 10, 93-4: οὐδέ μοι ἦτορ | ἔμπεδον, ἀλλ' ἀλαλύκτημαι.

231. *Verbs of Sight:*

δέδορκα, *I look*. The classification cannot always be exact. τεθαύμακα, *I am astonished*, is also τεθαύμακα, *I am agaze*.

PIND. O. 1, 96-7: τὸ δὲ κλέος | τηλόθεν δέδορκε (intr.) τᾶν Ὀλυμπιάδων.

HES. O. et D. 508: μέμυκε δὲ γαῖα καὶ ὕλη.

HOM. Od. 19, 446: πῦρ δ' ὀφθαλμοῖσι δεδορκώς.

So also the solitary Verb of Smell, for which see HOM. Od. 9, 210.

232. Verbs of Gesture, Expression, and the like:

ἐσκυθρωπάκασι, DEM. 54, 34; *They are grim and grum.* δεδραγμένος, *grimly gripping.* κέχηνα, *I am all agape.*

DEM. 54, 34 (see above).

AR. Eq. 755: κέχηνεν. 1118-9: πρὸς τόν τε λέγοντ' αἰὲ | κέχηνας.

HES. Theog. 826: γλώσσησιν δνοφερῇσι λελιχμότες.

HOM. Od. 11, 222: ψυχὴ . . . πεπότῃται.

Il. 2, 90: πεποτῃται, *They are all α-flutter.* 13, 393: κόνιος δεδραγμένος αἵματοέσης, *With his fists full of bloody dust.*

For the use of the Aorist as a Perfect, see 248-51.

233. PERFECT OF AN ACTION THAT IS DATED.—The Greek perfect may be used of a past action even when it is dated.

ἐπιδέδεικται τότε, ISAE. 3, 7; *It has been shown (may, was shown) then.*

LYCURG. 103: Ἐκτὼρ γὰρ τοῖς Τρωσὶ παρακελεύόμενος ὑπὲρ τῆς πατρίδος τάδε εἶρηκεν.

DEM. 21, 7: ὕβρισμαι μὲν ἐγὼ καὶ προπεπηλάκισται τὸ σῶμα τοῦμὸν τότε, ἀγωνιῖται δὲ καὶ κριθήσεται τὸ πρᾶγμα νυνί. 38, 8: πάντα [ταῦτ'] ἀφείται τότε.

ISAE. 3, 7 (see above).

234. PERFECT FOR FUTURE PERFECT.—As the present may be used rhetorically for the future, so the perfect may be used for the future perfect.

εἰ γὰρ προλείψεις με(ε) . . . , οἰχόμεσθα (οἰχόμεσθα is a practical perfect), EUR. Or. 304-5; *If thou shalt abandon me, I am gone (lost).*

AESCHIN. 1, 90: εἰ γὰρ ἡ μὲν πρᾶξις αὕτη ἔσται . . . , ὁ δὲ . . . εἰδὼς . . . ἔνοχος ἔσται . . . , ὁ δὲ κρινόμενος . . . ἀξιώσει . . . , ἀνήρηται ὁ νόμος καὶ ἡ ἀλήθεια, καὶ δέδεικται φανερά ὁδός, δι' ἧς κτέ.

ANDOC. 1, 146: ἐάν με νυνὶ διαφθείρητε, οὐκ ἔστιν ὑμῖν ἔτι λοιπὸς τοῦ γένους τοῦ ἡμετέρου οὐδεὶς, ἀλλ' οἷχεται πᾶν πρόρριζον.

PLATO, Hipparch. 231 C-D: φέρε γάρ, ἐάν τις χρυσίου σταθμὸν ἤμισυν ἀναλώσας διπλάσιον λάβῃ ἀργυρίου, κέρδος ἢ ζημίαν ἐῖληφεν (= εἰληφώς ἔσται);

EUR. Or. 304-5: εἰ γὰρ προλείψεις μ' ἢ προσεδρία νόσον | κτήσῃ τιν', οἰχόμεσθα (see above).

SOPH. O. R. 1166: ὅλῳ λαῷ, εἴ σε ταῦτ' ἐρήσομαι πάλιν. Ph. 75-6: ὥστ' εἴ με τόξων ἐγκρατὴς αἰσθήσεται, | ὅλῳ λαὶ σὲ προσδιαφθερῶ ξυνών.

On the Periphrastic Perfect, see 286-8.

On the Gnostic Perfect, see 257.

Pluperfect Tense

235. The Pluperfect denotes completion in the past. It may be defined as the perfect of the past, and hence is naturally associated with the imperfect. It is more distinctly than in Latin and in English the tense of fixed condition.

σπανιώτερα τὰ ἐπιτήδεια ἦν· τὰ μὲν γὰρ ἀνήλωτο, τὰ δὲ διήρπαστο, τὰ δὲ ἐξεκέχυτο, τὰ δὲ κατεκέκαυτο, XEN. Hell. 6, 5, 50; *Provisions were rather scarce; for part had been used up, part plundered, part spilled, part burned.*

LYS. 13, 20: ἡ δὲ βουλή . . . διέφθαρτο καὶ ὀλιγαρχίας ἐπεθύμει. 13, 52: πλοῖα παρεσκεύαστο καὶ οἱ ἐγγυηταὶ ἔτοιμοι ἦσαν.

XEN. Cyr. 3, 2, 11: ἐπεὶ δὲ ἡριστήκεσαν, . . . εὐθὺς ἐτείχιζε φρούριον. Hell. 1, 1, 32: ἐπὶ δὲ τὸ ναυτικόν, ὃ ἐκείνος ἠθροίκει . . . ἐξεπέμφθη Κρατησιππίδας. *Ibid.* 1, 3, 20: ἐπεὶ δὲ αὐτοῖς παρεσκεύαστο, νυκτὸς ἀνοίξαντες τὰς πύλας . . . εἰσήγαγον τὸ στράτευμα, *When they had all their preparations made, they opened the gates by night and introduced the army.* *Ibid.* 6, 5, 21: ἐκ γὰρ τῆς πρόσθεν ἀθυμίας ἐδόκει τι ἀνειληφέναι τὴν πόλιν, ὅτι καὶ ἐνεβεβλήκει εἰς τὴν Ἀρκαδίαν καὶ δηοῦντι τὴν χώραν οὐδεὶς ἠθελήκει μάχεσθαι. *Ibid.* 6, 5, 23: οἱ . . . Θηβαῖοι καλῶς σφίσιν ᾤοντο ἔχειν, ἐπεὶ ἐβεβοηθήκεσαν μὲν, πολέμιον δὲ οὐδένα ἔτι ἑώρων ἐν τῇ χώρᾳ. *Ibid.* 6, 5, 50 (see above). *Ibid.* 7, 5, 21: ἐπεὶ γε μὴν ἐτέτακτο αὐτῷ τὸ στράτευμα . . ., τὴν . . . συντομωτάτην πρὸς τοὺς πολεμίους οὐκ ἤγε.

THUC. 2, 59, 1: ἡλλοίωντο τὰς γνώμας. 4, 29, 2: ὥρμηντο διακινδυνεύσαι.

HDT. 1, 85: ὁ Κροίσος τὸ πᾶν ἐς αὐτὸν ἐπεποιήκεε . . . καὶ δὴ καὶ ἐς Δελφοὺς περὶ αὐτοῦ ἐπεπόμφεε. 8, 72: Ὀλύμπια δὲ καὶ Κάρνεια παροιχώκεε ἤδη.

PIND. O. 6, 53-4: ἀλλ' ἐν | κέκρυπτο γὰρ σχοίνω.

HES. Sc. 143: ἡλόησαντο. 154: τέτυκτο. 208: ἐτέτυκτο. 218: ἐστήρικτο. 288: ἐστάλατ(ο).

HYMN. HOM. I, 91-102: Δητῷ δ' ἐννήμαρ τε καὶ ἐννέα νύκτας ἀέλποισι | ᾠδίνεσσι πέπαρτο . . . αἱ δ' Ἴριν προὔπεμψαν κτέ. (cf. 208).

HOM. Od. 4, 132: χρυσῷ δ' ἐπι χεῖλεα κεκράαντο. 4, 135: τετάνυστο.

II. 5, 387-90: χαλκῷ δ' ἐν κεράμῳ δέδετο τρεῖς καὶ δέκα μῆνας. | . . . ὃ δ' ἐξέκλεψεν Ἄρηα (cf. 208). 10, 155-6: εἶδ', ὑπὸ δ' ἔστρωτο μῖνον βοὺς ἀγραύλοιο, | αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός. 10, 540: οὐ πῶ πάν εἶρητο ἔπος, ὅτ' ἄρ' ἦλθον αὐτοί.

For the Greek use of the Aorist, where English and Latin would use the Pluperfect, see 253.

236. PLUPERFECT OF RAPID RELATIVE COMPLETION.—The pluperfect is sometimes used to denote rapid relative completion. The later Greek writers often abuse it.¹

¹ Rutherford, Babrius lxiii, but compare A. J. P. xvii (1896), 518 and 519.

τούτων γνωσθέντων οὐδεμίαν διατριβὴν ἐποίησάμην, ἀλλ' εὐθὺς παρεκέκληντο μὲν οὓς εἶπον, προειρηκὼς δ' ἦν αὐτοῖς, ἐφ' ᾧ συνελλυθότες ἦσαν, ἀνέγνωστο δ' ὁ λόγος, ἐπηνημένος δ' ἦν καὶ τεθορυβημένος καὶ τετυχηκὼς ὥνπερ οἱ κατορθοῦντες ἐν ταῖς ἐπιδείξεσιν, ISOC. 12, 233.

ISOC. 12, 233 (see above).

XEN. Cyr. I, 4, 5: ταχὺ μὲν . . . ἀφίκετο . . ., ταχὺ δὲ παρῆι . . ., ταχὺ δὲ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει . . . ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία.

THUC. 4, 47, 1: ὥς δὲ . . . ἐκπλέοντες ἐλήφθησαν, ἐλέλυντό τε αἱ σπῶνδαὶ καὶ τοῖς Κερκυραίοις παρεδέδοντο οἱ πάντες.

HDT. I, 79: ὥς δὲ οἱ ταῦτα ἔδοξε, καὶ ἐποίεε κατὰ τάχος· ἐλάσας γὰρ τὸν στρατὸν ἐς τὴν Λυδίην αὐτὸς ἄγγελος Κροίσῳ ἐληλύθει.

HOM. Od. I, 360: ἡ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει.

II. 4, 134-6: ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἰστός· | διὰ μὲν ἄρ ζωστήρος ἐλήλατο δαιδαλεῖο | καὶ διὰ θώρηκος πολυδαίδαλου ἡρήρειστο. 13, 593-5: χεῖρα . . . Μενέλαος | τὴν βάλεν, ἧ ῥ' ἔχε τόξον εὐξοον· ἐν δ' ἄρα τόξῳ | ἀντικρὺ διὰ χειρὸς ἐλήλατο χάλκεον ἔγχος.

237. PLUPERFECT USED AS AN IMPERFECT.—When the perfect is used as a present (228), the pluperfect is used as an imperfect.

κακῶν Ἰλίας περιειστήκει Θηβαίους, DEM. 19, 148; *An Iliad of woes was encompassing Thebes (the Thebans)*. ἐκεκράγεσαν . . . τοὺς πρυτάνεις ἀφίναί, AR. Eq. 674; *They kept on bawling "The prytanes must dismiss."*

DEM. 19, 148 (see above).

PLATO, Phaedr. 233 D: οὐτ' ἂν πιστοὺς φίλους ἐκεκτήμεθα. Theaet. 198 D: ἂ πάλαι ἐκέκτητο.

THUC. 3, 70, 3: ἦν γὰρ . . . ἐθελοπρόξενός τε τῶν Ἀθηναίων καὶ τοῦ δήμου προειστήκει.

AR. Ach. 10: ὅτε δὴ 'κεχήνη (*sat with mouth open*) προσδοκῶν τὸν Δισχύλον. Eq. 674 (see above).

HES. Sc. 148: δεινὴ ἔρις πεπόττητο (*was a fly, "flying all abroad"*) κορύσσουσα κλόνον ἀνδρῶν. 155: δεδήει. 191: ἔστασαν. 269: εἰστήκει. 274: ὀρώρει.

HOM. Od. 9, 210: ὁσμὴ . . . ὀδῶδαι.

II. 8, 68: ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει, *The sun stood astride the midheaven*.

Aorist Tense

238. The Aorist states a past action without reference to its duration simply as a thing attained. It is one of the two great narrative tenses of the Greek language, and is best studied in

connection with the other, the imperfect. Examples are found everywhere.¹ (Upshot Aorist.)

Κόνων . . . ἐνίκησε τὴν ἐν Κνίδῳ ναυμαχίαν . . . Ἴφικράτης ἀνεῖλε τὴν Λακεδαιμονίων μόραν, DIN. I, 75; *Conon gained the (great) naval victory of (at) Cnidus, Iphicrates annihilated the Lacedaemonian mora.*

239. INGRESSIVE AORIST.—The aorist often appears as the point of origin. This is due to the character of the verbs, which are chiefly denominative. Hence this aorist, which is called the ingressive aorist, is usually the first aorist. (Outset Aorist.)

ἐβασίλευσε . . . Γύγης, HDT. I, 13; *Gyges became king.*

PLATO, Euthyd. 276 D: ἐγέλασόν τε καὶ ἐθορύβησαν, *They set up a laugh and broke out into applause.*²

XEN. Hell. 2, 2, [24]: Διονύσιος . . . ἐτυράννησε (= τύραννος ἐγένετο), *D. became tyrant.*

THUC. I, 4: ἡρξέ τε καὶ οἰκιστὴς . . . ἐγένετο, *He acquired the rule and became founder.*

HDT. I, 13 (see above). I, 19: ἐνόσησε ὁ Ἀλυάττης, *Alyattes fell sick.* 7, 45: ὁ Ξέρξης . . . ἐδάκρυσε, *Xerxes burst into tears.*

AR. Eccl. 431: εἴτ' ἐθορύβησαν κἀνέκραγον ὥς εὐ λόγοι.

AESCHYL. P. V. 235: ἐγὼ δ' ἐτόλμησ(α).

PIND. O. 7, 37: ἀνορούσαισ' ἀλάλαξεν ὑπερμάκει βοᾷ (*gave a wild halloo*).

HOM. Il. 3, 259: ῥίγησεν (*gave a shudder*) δ' ὁ γέρων. II, 546: πρέσσε, *He took to flight.*

240. So with the moods and verbals:

ἐὰν νοσήσῃ, *if he falls sick*; μὴ νοσήσαιμι, *may I not fall sick*; νοσήσαι, *to fall sick*; νοσήσας, *having fallen sick* = εἰς νόσον ἐμπεσών.

ANTIPHON, 2 β 1: ὅταν . . . νοσήσωσιν, ὑγιεῖς γενόμενοι σφύζονται.

PLATO, Critias, III B: νοσήσαντος σώματος ὁστᾶ. Timae. 84 A: τὸ δὲ δὴ σάρκας ὁστοῖς ξυνδοῦν ὁπότ' ἂν νοσήσῃ (*becomes diseased*) . . . καταψήχεται.

THUC. 2, 58, 2: ὥστε καὶ τοὺς προτέρους στρατιώτας νοσήσαι.

AR. Pl. 569: πλουτήσαντες (257). 834-6: καγὼ μὲν ᾤμην οὖς τέως | εὐηργέτησα δεομένους ἔξιν φίλους | ὄντως βεβαίους, εἰ δεηθείην ποτέ.

AESCHYL. P. V. 203: σπεύδοντες, ὥς Ζεὺς μήποτ' ἄρξειεν (*become lord*) θεῶν.

¹ On the proportion of aorist and imperfect, see B. L. G. in A. J. P. iv (1883), 163; xiv (1893), 104; xvi (1895), 259; and C. W. E. M. in A. J. P. xvi (1895), 142.

² It should be noted that the ingressive rendering is not a proof, but only an illustration. See C. W. E. M. in A. J. P. xvi (1895), 150-1.

241. INGRESSIVE TRANSLATION OF SECOND AORIST.—Ingressive translations are, of course, possible with a number of second aorists, as ἔστην, *I took a stand*, ἔβην, *I took a step*; but there is not the same contrast between state and entrance upon a state as in the first aorist, not the same πόρευσις εἰς τὸ εἶναι, as it is called by a late writer, [PLATO], Deff. 411 A. Especially common is the ingressive translation of ἔσχον. ἔχω, *I hold*, ἔσχον, *I took hold*; ἔχω, *I possess, I am possessor, have*, ἔσχον, *I took possession, I got*. This is all the more natural as ἔχω connotes a state and is often used in periphrases with verbal nouns. αἰτίαν ἔσχον=ἡτιάθην, *got blamed* (see 178).

ὁ δὲ Κνωξάρης . . . τὴν βασιλείαν ἔσχε = ἐβασίλευσε = βασιλεὺς ἐγένετο, XEN. Cyr. 1, 5, 2; *Cyaxares succeeded to the throne*.

XEN. Cyr. 1, 5, 2 (see above).

THUC. 1, 12, 3: Δωριῆς . . . ὀγδοηκοστῷ ἔτει ξὺν Ἡρακλείδαις Πελοπόννησον ἔσχον (cf. ᾤκησαν *ibid.*). 1, 103, 4: καὶ ἔσχον Ἀθηναῖοι Μέγαροι καὶ Πηγάς. 4, 49: αὐτοὶ Ἀκαρνᾶνες οἰκήτορες ἀπὸ πάντων ἔσχον τὸ χωρίον. 4, 95, 3: τὴν Βοιωτίαν ποτὲ ἔσχον. 8, 23, 3: τοὺς ἀντιστάνας μάχῃ νικῆσαντες τὴν πόλιν ἔσχον. 8, 106, 1: τὴν . . . νίκην ταύτην . . . ἔσχον, *They gained this victory*.

AR. Ran. 1035: τιμὴν καὶ κλέος ἔσχευ.

PIND. O. 2, 10: ἱερὸν ἔσχον οἶκμα ποταμοῦ. P. 1, 65: ἔσχον δ' Ἀμύκλας ὄλβιοι. 3, 24: ἔσχε τοιαύταν μεγάλην ἀφάταν (cf. HOM. Il. 16, 685: μέγ' ἀάσθη).

242. *So with the moods and verbals:*

ἡγούμενοι, εἰ ταύτην (sc. τὴν ἡμετέραν πόλιν) σχοίεν, ῥαδίως καὶ τᾶλλα ἔξειν, THUC. 6, 33, 2. τὴν ἐπωνυμίαν . . . σχεῖν, *Ibid.* 1, 9, 2. τῷ . . . σχόντι γυναῖκα = γήμαντι, *Ibid.* 2, 29, 3; *Who took to wife*.

243. AORIST OF ACTIONS OF LONG DURATION.—The aorist is often used for rapid, individual action. But it is rather the tense of momentum than the tense of momentary action. No matter how long the action, it may be represented by the aorist, and it must be represented by the aorist when it is summed up. With definite numbers the aorist is the rule except as set forth in sections 208–10. (Complexive Aorist.)

Εὐκτήμων . . . ἐβίω ἔτη ἑξ καὶ ἐνενήκοντα, ISAE. 6, 18; *Euctemon lived ninety-six years*.

LYCURG. 72: ἐνενήκοντα . . . ἔτη τῶν Ἑλλήνων ἡγεμόνες κατέστησαν.

DEM. 38, 12: τούτων . . . ἐπίτροπος . . . ἐγένεθ' ἐκκαίδεκ' ἔτη, *Of these he was (not became) guardian sixteen years*.

ISAE. 6, 18 (see above).

LYS. 12, 4: ἔτη δὲ τριάκοντα ᾤκησε.

ANDOC. 3, 4: ἡμῖν εἰρήνη ἐγένετο . . . ἔτη πενήκοντα, καὶ ἐνεμείναμεν ἀμφότεροι ταύταις ταῖς σπονδαῖς ἔτη τριακαίδεκα.

THUC. 2, 2: τέσσαρα μὲν γὰρ καὶ δέκα ἔτη ἐνέμειναν αἱ τριακοντούτεις σπονδαί. 4, 6, 2: ἡμέρας . . . πεντεκαίδεκα ἔμειναν ἐν τῇ Ἀττικῇ, *They remained fifteen days in Attica.*

HDT. 2, 157: Ψαμμήτιχος . . . ἐβασίλευσε Αἰγύπτου τέσσερα καὶ πενήκοντα ἔτεα.

AR. Pl. 846: οὐκ, ἀλλ' ἐνεργίγωσ' ἔτη τριακαίδεκα.

HOM. Il. 6, 174: ἐννῆμαρ ξείνισσε (209).

244. *So of the Moods :*

LYCURG. 58. ἐξ ἔτη συνεχῶς ἀποδημήσας, *Having been abroad for six years continuously.*

LYS. 24, 9: δεκάκις ἂν ἔλοιτο χορηγῆσαι μᾶλλον ἢ ἀντιδοῦναι ἅπαξ.

PLATO, Legg. 955 A: δεθῆναι . . . ἐνιαυτόν, *To be put in jail a year.*

HDT. 1, 7: ἄρξαντες . . . ἔτεα πέντε τε καὶ πεντακόσια. 1, 16. 25.

ANACR. 8: ἔτεα πενήκοντά τε καὶ ἑκατόν . . . βασιλεῦσαι.

HOM. Il. 6, 217: ἐείκοσιν ἡματ' ἐρύξας.

245. AORIST OF TOTAL NEGATION.—As the aorist is used of one, so it is used of none. Total negation is expressed by the aorist, as resistance to pressure is expressed by the imperfect (216).

οὐχ εἶλον, *They did not take* ; οὐχ ἤρουν, *They could not take.* οὐκ ἐδέξαντο, *They did not receive* ; οὐκ ἐδέχοντο, *They would not receive.* οἱ μὲν οὐκ ἦλθον, οἱ δ' ἐλθόντες οὐδὲν ἐποιοῦν, DEM. 18, 151 ; *Some did not come ; some, when they did come, would not do anything.*

LYS. 3, 14: οὐδεὶς οὔτε κατεάγη τὴν κεφαλὴν οὔτε ἄλλο κακὸν οὐδὲν ἔλαβεν.

PLATO, Gorg. 471 B: οὐ μετεμέλησεν αὐτῷ.

XEN. CONV. 1, 14: οὐκ ἐκίνησε γέλωτα.

AR. Ach. 34-6: οὐδεπώποτ' εἶπεν (sc. ὁ δῆμος), ἄνθρακας πρῶν, | . . . | ἀλλ' αὐτὸς ἔφερε πάντα.

AESCHYL. Pers. 179: οὔτι πω τοιόνδ' ἐναργὲς εἰδόμεν.

PIND. O. 1, 47: οὐδὲ ματρὶ πολλὰ μαιόμενοι φῶτες ἄγαγον.

HOM. Il. 3, 239-40: ἢ οὐχ ἐσπέσθην Λακεδαιμόνος ἐξ ἐρατεινῆς, | ἢ δαίρω μὲν ἔποντο κτέ.

246. The same principle applies to the moods. The change of tense from present to aorist is often to be accounted for by a change from positive to negative, and *vice versa*.

μηδὲν ἀμαρτεῖν ἐστὶ θεῶν καὶ πάντα κατορθοῦν, Epigr. ap. DEM. 18, 289 ;

To make no blunder and do all things right, (that) is (the province) of the gods (alone).

DEM. (Epigr. ap.), 18, 289 (see above).

ISOC. 4, 11: ὥσπερ . . . τὸν . . . ἀκριβῶς ἐπιστάμενον λέγειν ἀπλῶς οὐκ ἂν δυνάμενον εἰπεῖν.

ANTIPHON, 1, 6: ἐξουσία ἦν σαφῶς εἰδέναι . . . οὐκ ἦν πυθέσθαι.

PLATO, Alc. II, 143 B: ὅπερ οὖν οὐδεὶς ἂν οἰηθείη, ἀλλὰ τοῦτο γε πᾶς ἂν οἶοιτο ἰκανὸς εἶναι. Ion, 531 B: εἰ δὲ σὺ ἦσθα μάντις, οὐκ, εἴπερ περὶ τῶν ὁμοίως λεγομένων οἷός τ' ἦσθα ἐξηγήσασθαι (= οὐχ οἷός τ' εἰ ἐξηγήσασθαι), καὶ περὶ τῶν διαφόρως λεγομένων ἠπίστω ἂν ἐξηγεῖσθαι;

XEN. An. 2, 4, 6: ἀδύνατον διαβῆναι.

THUC. 1, 70, 2: τὰ ὑπάρχοντά τε σφῆξιν καὶ ἐπιγινῶναι μηδέν.

AR. Lys. 129: οὐκ ἂν ποιήσαιμι (ι) (no metrical necessity).

AESCHYL. P. V. 63: πλὴν τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι (no metrical necessity).

PIND. N. 8, 44-5: τὸ δ' αὖτις τεὰν ψυχὰν κομίζει | οὔ μοι δυνατόν (no metrical necessity).

247. When the negative is the equivalent of the positive present, the present is more frequently used in both members.

θάρσσε, Γύγη, καὶ μὴ φοβεῦ, HDT. 1, 9; *Be of good courage, Gyges, and be not afraid.* ἀποστερεῖν καὶ μὴ ἀποδιδόναι, DEM. [35], 42.

DEM. [35], 42 (see above).

AESCHIN. 2, 59: παρεῖναι καὶ μὴ ἀποδημεῖν.

HDT. 1, 9 (see above).

HOM. Od. 4, 825: θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δεῖ ἰδίθι λίην.

248. THE AORIST FOR THE PERFECT.—The aorist is very often used where we should expect the perfect.

1. Many verbs form no perfect. So many of the liquid verbs. The aorist is next of kin. In later Greek many mechanical perfects have been formed from the desire of analogy. See Curtius, Verbum II, 211.

ἀλλὰ Θετταλία πῶς ἔχει; οὐχὶ τὰς πολιτείας καὶ τὰς πόλεις αὐτῶν παρήρηται, καὶ τετραρχίας κατέστησεν,¹ ἵνα μὴ μόνον κατὰ πόλεις, ἀλλὰ καὶ κατ' ἔθνη δουλεύωσιν; DEM. 9, 26.

DEM. 9, 26 (see above).

ISOC. 5, 19-21: οὐκ ἐλάττω τὴν βασιλείαν πεποίηκεν ἀλλ' εὐχῆς ἄξια διαπράττει. τί γὰρ ἐλλέλοιπεν; οὐ . . . πεποίηκεν . . . προσῆκται . . . πεποίηκεν . . .

¹ DIONYS. HAL., De admir. vi, 54 (R. vi, p. 1120), in quoting this passage, gives καθέστακεν, a characteristic variant.

κατέστραπται . . . ἔληφεν . . . γέγονεν; ἀπάσης δὲ τῆς Θράκης οὓς ἡβουλήθη δεσπό-
τας κατέστησεν; (A solitary aorist after a long string of perfects.)

AR. AV. 301: τί φῆς; τίς γλαῦκ' Ἀθήναξ' ἤγαγε; (No classic perfect.)

AESCHYL. P. V. 28: τοιαῦτ' ἐπηύρου (no perfect) τοῦ φιλανθρώπου τρόπου.

PIND. O. 10, 7-8: ὁ μέλλων χρόνος | ἐμὸν καταίσχυνε βαθὺ χρέος (see
note ad loc.).

HOM. II. 5, 127-8: ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν, | ὅφρ'
εὖ γιγνώσκης ἡμὲν θεὸν ἡδὲ καὶ ἄνδρα (ἦρηκα is not found in Homer).

249. 2. When the perfect is used as a present, the aorist may
take a perfect translation.¹

πολλάκις ἐθαύμασα, XEN. Mem. I, I, I; *I have often wondered.* ἔκτησο
. . . αὐτὸς τὰ περ αὐτὸς ἐκτίσας, HDT. 7, 29; *Keep thyself what thyself hast
made.*

LYS. 12, 3: πολλάκις εἰς πολλὴν ἀθυμίαν κατέστην, μὴ . . . ποιήσωμαι.

XEN. Mem. I, I, I (see above).

HDT. 4, 97: οὐ γὰρ ἔδεισά κω μὴ ἐσσωθέωμεν ὑπὸ Σκυθῶν μάχῃ. 7, 29 (see
above).

EUR. Alc. 541: τεθνᾶσιν οἱ θανόντες· ἀλλ' ἔθ' εἰς δόμους, *Once dead, the
dead stay dead. Get thee within.* fr. 507: τί τοὺς θανόντας οὐκ ἔῃς τεθνη-
κέναι;

AESCHYL. Cho. 504: οὕτω γὰρ οὐ τέθνηκας οὐδέ περ θανών, *Thus (shalt
thou show) thou art not dead though thou hast died.*

HOM. Od. I, 166-8: νῦν δ' ὁ μὲν ὥς ἀπόλωλε . . . τοῦ δ' ὤλετο νόστιμον
ἦμαρ.

II. 13, 623-4: οὐδέ τι . . . ἐδδείσατε. 772-3: νῦν ὤλετο πᾶσα κατ'
ἄκρης Ἰλίου αἰπεινή.

250. 3. The aorist is used from affinity to the negative.

τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἅπαντας πέπρακε, AESCHIN. I, 99; *Not
a servant has he left (did he leave), but he has sold them all (they are all sold).*

HYPER. Eux. 28: οὐδ' αὐτὸς ιδιώτην οὐδένα πώποτε ἐν τῷ βίῳ ἔκρινα . . .
τίνας οὖν κέκρικα;

AESCHIN. I, 99 (see above).

ISOC. 3, 35: φανήσομαι γὰρ οὐδένα μὲν πώποτ' ἀδικήσας, πλείους δὲ . . . τῶν
πολιτῶν . . . εὖ πεποιηκῶς . . . ἢ σύμπαντες οἱ πρὸ ἐμοῦ βασιλεύσαντες.

251. 4. Other examples:

ISOC. 8, 19: ὁ μὲν τοίνυν πόλεμος ἀπάντων ἡμᾶς τῶν εἰρημένων ἀπεστέρηκεν·
καὶ γὰρ πενεστέρους ἐποίησε καὶ πολλοὺς κινδύνους ὑπομένειν ἡνάγκασε καὶ
πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντας τρόπους τεταλαιπώρηκεν ἡμᾶς.

¹ A. J. P. iv (1883), 429, note.

HOM. II. 4, 243-6: τίφθ' οὕτως ἔστητε τεθηπότες ἤτε νεβροί; | αἶ τ' . . . | ἑστᾶσ', . . . | ὥς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε (ἔστητε is here used instead of a perfect in a present sense).

252. This is especially important in the matter of sequence. See LYS. 12, 3 (249), HDT. 4, 97 (249), and HOM. II. 5, 127-8 (248), where the aorist equals the perfect and naturally takes the sequence of the principal tenses.¹

253. AORIST TRANSLATED BY THE PLUPERFECT.—We often translate the aorist by a pluperfect for the sake of clearness.

τοῖς ἰδίοις χρήσεσθαι ἔφη, ἃ ὁ πατήρ αὐτῷ ἔδωκεν, XEN. Hell. 1, 5, 3; *He said that he would use his own means, which his father had given him.*

XEN. Hell. 1, 5, 3 (see above). 7, 2, 19: ὥς δὲ τὴν νύκτα ἡγρύπνησαν, ἐκάθευδον μέχρι πόρρω τῆς ἡμέρας, *As they had been awake all night, they slept until far into the day.*

THUC. 7, 1, 3: τὰς γὰρ ναῦς ἀνείλκυσαν ἐν Ἱμέρα, *The ships they had beached in Himera.*

HDT. 4, 146: αἱ δὲ ἐπεῖτε ἐσηλθον, ποιέουσι τοιαῦδε. 147: δεινὸν ποιούμενος ἄρχεσθαι ὑπ' ἄλλων ἐπεῖτε ἐγεύσατο ἀρχῆς.

For other examples, see *Temporal Sentences*.

254. For the difference of the aorist and the pluperfect, compare HDT. 3, 25: πρὶν δὲ τῆς ὁδοῦ τὸ πέμπτον μέρος διεληλυθέναι τὴν στρατιήν, αὐτίκα πάντα αὐτοὺς τὰ εἶχον σιτίων ἐχόμενα ἐπελελοίπεε, μετὰ δὲ τὰ σιτία καὶ τὰ ὑποζύγια ἐπέλιπε κατεσθιόμενα, *Before they HAD completed the fifth part of the journey, the provisions HAD entirely failed them, and after their provisions their beasts of burden FAILED them.*

255. GNOMIC AORIST.—The universal present may be represented by the aorist. The principle is that of the generic article. A model individual is made to represent a class. This is called the gnomic aorist, because it is used in maxims, sentences, proverbs (γνώμαι), which delight in concrete illustrations. The gnomic aorist interchanges freely with the present, but does not thereby lose its peculiar effect.²

ῥώμη . . . μετὰ μὲν φρονήσεως ὠφέλησεν, ἄνευ δὲ ταύτης πλείω τοὺς ἔχοντας ἔβλαψε, ISOC. [1], 6; *Strength with judgment does good, without it does greater harm to those that possess it.*

DEM. 2, 9: ὅταν μὲν γὰρ ὑπ' εὐνοίας τὰ πράγματα συστήῃ, . . . συμπονεῖν . . .

¹ A. J. P. iv (1883), 429, note.

² See note on PIND. P. 8, 15.

ἐθέλουσιν ἄνθρωποι· ὅταν δ' ἐκ πλεονεξίας καὶ πονηρίας τις ὥσπερ οὗτος ἰσχύσῃ, ἡ πρώτη πρόφασις καὶ μικρὸν πταῖσμα πάντ' ἀνεχαιτίτισεν καὶ διέλυσεν. *Ibid.* 10. 21. 5, 12.

ISOC. 1, 6 (see above). 5, 38: ἐπὴν δὲ κακῶς ἀλλήλους διαθῶσιν, οὐδενὸς διαλύοντος αὐτοὶ διέστησαν.

PLATO, Legg. 720 D: ὁ δὲ ἐλεύθερος (sc. ἰατρός) . . . διδάσκει τὸν ἀσθενοῦντα αὐτόν, καὶ οὐ πρότερον ἐπέταξε πρὶν ἢν πῃ ξυμπείσῃ, *The physician who is free (and not a slave) instructs the patient himself and does not give a prescription until he in some way succeeds in convincing him.* Phaedo, 73 D: οἱ ἐρασταί, ὅταν ἴδωσι λύραν . . . ἢ ἄλλο τι οἷς τὰ παιδικὰ αὐτῶν εἴωθε χρῆσθαι, πιάσχουσι τοῦτο· ἔγνωσάν τε τὴν λύραν καὶ ἐν τῇ διανοίᾳ ἔλαβον τὸ εἶδος τοῦ παιδός, οὗ ἦν ἡ λύρα.

HDT. 7, 10, ε: οὕτω δὲ καὶ στρατὸς πολλὸς ὑπὸ ὀλίγου διαφθείρεται κατὰ τοῖονδε. ἐπεάν σφι ὁ θεὸς φθονήσας φόβον ἐμβάλῃ ἢ βροντῇ, δι' ὧν ἐφθάρησαν ἀναξίως ἑωνυτῶν (a good example of general principle and particular illustration).

COM. Men. 4, 354, 495: τύχῃ τέχνην ὥρθωσεν, οὐ τέχνη τύχην.

PIND. O. 4, 4: ξείνων δ' εὖ πρασσόντων, ἔσαναν αὐτίκ' ἀγγελίαν ποτὶ γλυκεῖαν ἐσλοί. O. 7, 30-1: αἱ δὲ φρενῶν ταραχαὶ παρέπλαγξαν καὶ σοφόν. fr. 225: ὅποτ' ἀνδρὶ χάρμα πέμψῃ, πάρος μέλαιναν κραδίαν ἐστυφέλιξεν . . .

SIMON. C. 65: ὁ δ' αὖ θάνατος κίχ' ἐκ τὸν φυγόμενον.

THEOGN. 661-6: καὶ ἐκ κακοῦ ἐσθλὸν ἔγεντο, | καὶ κακὸν ἐξ ἀγαθοῦ· καὶ τε πενιχρὸς ἀνὴρ | αἶψα μάλ' ἐπλούτησε· καὶ ὅς μάλ' ἀπολλὰ πέπται, | ἐξαπίνης πάντ' οὖν ὥλεσε νυκτὶ μιῇ. | καὶ σῶφρων ἡμαρτε, καὶ ἄφρονι πολλάκι δόξα | ἔσπετο, καὶ τιμῆς καὶ κακὸς ὧν ἔλαχεν.

SOLON, 13, 8. 28. 29. 31. 38. 54. 68.

TYRT. 12, 20-2: οὗτος ἀνὴρ ἀγαθὸς γίγνεται ἐν πολέμῳ· | αἶψα δὲ δυσμενέων ἀνδρῶν ἔτρεψε φάλαγγας | τρηχείας, σπουδῇ τ' ἔσχεθε κῦμα μάχης.

HES. Theog. 436: παραγίγνεται ἡδ' ὀνίνησι, but 442-3: ῥηιδίως ἄγρην κυδρὴν θεὸς ὥπασε πολλήν, | ῥεία δ' ἀφείλετο φαινομένην, ἐθέλουσά γε θυμῷ. 447: ἐξ ὀλίγων βριάει, κακὰ πολλῶν μείονα θῆκεν. (The end of the verse is more than a metrical shift; it is a swoop.)

HOM. Il. 4, 442-3: ἦ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα | οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.

256. AORIST OF COMPARISON.—Ultimately akin to the gnomic aorist is the aorist of comparison which is often used in poetry, the concrete example being more vivid and striking.

δεῖ δὴ πάντας, ὥσπερ οἱ ἰατροί, ὅταν καρκίνον . . . ἴδωσιν, ἀπέκασαν ἢ ὅλως ἀπέκοψαν, οὕτω τοῦτο τὸ θηρίον ὑμᾶς ἐξορίσαι κτέ., DEM. 25, 95; *As physicians, when they see a cancer, burn it off or cut it off bodily, so ought you all to landdamn this monster.*

SOLON, 13, 18-25: ὥστ' ἄνεμος νεφέλας αἶψα διέσκέδασεν | ἡρινός, ὅς . . .

γῆν κατὰ πυροφόρον | δηώσας καλὰ ἔργα, θεῶν ἔδος αἰπὺν ἰκάνει | οὐρανόν, αἰθρίην
δ' αὖτις ἔθηκεν ἰδεῖν | . . . | τοιαύτη Ζηνὸς πέλεται τίσις.

HOM. Od. 4, 335-40: ὥς δ' ὀπότεν ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος | νε-
βροὺς κοιμήσασα νηγεγενέας γαλαθηνούς | κνημοὺς ἐξερέρησι καὶ ἄγκεια ποιήεντα | βο-
σκομένην, ὃ δ' ἔπειτα ἐὼν εἰσὶν ἡλυθεν εὐνὴν, | ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον
ἐφῆκεν · ὥς Ὀδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει.

Il. 3, 23-28: ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας, | . . . ὥς ἐχάρη
Μενέλαος Ἀλέξανδρον θεοειδῆ | ὀφθαλμοῖσιν ἰδὼν.

257. GNOMIC PERFECT AND FUTURE.—The so-called gnomic perfect and gnomic future correspond to English uses. The gnomic future is based on expectation, the gnomic perfect on experience.

Perfect:

πολλοὶ . . . ἤδη δοῦλοιο . . . σεσώκασιν δεσπότης, PLATO, Legg. 776 D-E;
Many slaves ere now have saved masters.

ANDOC. [4], 19: ὅστις δὲ ὑπερορᾷ ταῦτα, τὴν μεγίστην φυλακὴν ἀνῆρκε τῆς
πόλεως, *Whoso overlooks this, has taken away the greatest safeguard of the*
state.

PLATO, Legg. 776 D-E (see above).

HDT. 2, 6: ὅσοι μὲν γὰρ γεωπεῖναι εἰσὶ ἀνθρώπων, ὀργυῖησι μεμετρήκασιν
τὴν χώραν, ὅσοι δὲ ἦσσαν γεωπεῖναι, σταδίοισι, κτέ.

AR. Vesp. 493-5: ἦν μὲν ὠνῆται τις ὀρφῶς, μεμβράδας δὲ μὴ θέλῃ, | εὐθέως
εἴρηχ' ὃ πωλῶν πλησίον τὰς μεμβράδας · | οὗτος ὀψωνεῖν ἔοιχ' ἀνθρωπος ἐπὶ τυραν-
νίδι. Pl. 567-9: σκέψαι . . . τοὺς ῥήτορας, ὥς ὀπότεν μὲν | ὥσι πένητες, περὶ τὸν
δῆμον . . . εἰσὶ δίκαιοι, πλουτήσαντες δ' ἀπὸ τῶν κοινῶν παραχρῆμ' ἄδικοι γε γένηνται.

EUR. fr. 1028: ὅστις νέος ὦν μουσῶν ἀμελεῖ, | τὸν τε παρελθόντ' ἀπόλωλε
χρόνον | καὶ τὸν μέλλοντα τέθυκεν.

PIND. O. 1, 54: ἀκέρδεια λέλογχεν θαμινὰ κακαγόρους. P. 3, 54: κέρδει
καὶ σοφία δέδεται.

THEOGN. 109-10: ἄπληστον γὰρ ἔχουσι κακοὶ νόον · ἦν δ' ἐν ἀμάρτης, | τῶν
πρόσθεν πάντων ἐκκέχεται φιλότης.

OLON, 13, 27-8: αἰεὶ δ' οὐ ἐλέληθε διαμπερές, ὅστις ἀλιτρὸν | θυμὸν ἔχη,
πάντως δ' ἐς τέλος ἐξεφάνη.

TYRT. II, 14: τρεσσάντων δ' ἀνδρῶν πᾶσ' ἀπόλωλ' ἀρετή.

HOM. Il. 5, 531-2: αἰδομένων δ' ἀνδρῶν πλέονες σοοὶ ἢ ἐπέφονται · | φευ-
γόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή. 15, 139-40: ἤδη γάρ τις τοῦ γε
βίην καὶ χεῖρας ἀμείνων | ἢ πέφατ' ἢ καὶ ἔπειτα πεφήσεται.

258. *Future:*

οὐδὲ ἄλλου οὐδενὸς ἐμψύχου κεφαλῆς γεύσεται Αἰγυπτίων οὐδεῖς, HDT. 2, 39;
No Egyptian (none of the E.) tastes (will taste) of the head of this or any
other animal.

HDT. I, 173: εἰρομένον δὲ ἑτέρον τὸν πλησίον τίς εἴη, καταλέξει ἐωυτὸν μητρόθεν. 2, 5: κατεῖς καταπειρητηρίην πηλὸν τε ἀνοίσεις καὶ ἐν ἔνδεκα ὕργυρησι ἔσαι (Traveller's Future). 2, 39 (see above). 41: τῶν εἵνεκα οὔτε ἀνὴρ Αἰγύπτιος οὔτε γυνὴ ἄνδρα Ἑλληνα φιλήσειε ἂν τῷ στόματι, οὐδὲ μαχαίρῃ ἀνδρὸς Ἑλληνος χρησεται . . . οὐδὲ κρέως καθαρὸν βοὸς διατετμημένου Ἑλληνικῇ μαχαίρῃ γεύσεται (fut. parallel with opt. and ἂν).

SOLON, 13, 55-6: τὰ δὲ μόρσιμα πάντως | οὔτε τις οἰωνὸς ῥύσεται οὔθ' ἱέρα.

259. EMPIRICAL AORIST.—But when the aorist has a temporal adverb or a negative or a numeral with it, it is best referred to the same class with the English perfect of experience (empirical aorist).

πολλάκις . . . δεσπότηι ὀργιζόμενοι μείζω κακὰ ἔπαθον ἢ ἐποίησαν, XEN. Hell. 5, 3, 7: *Often have masters suffered from anger greater evils than they have inflicted.*

LYCURG. 79: τοὺς μὲν γὰρ ἀνθρώπους πολλοὶ ἤδη ἐξαπατήσαντες καὶ διαλαθόντες οὐ μόνον τῶν παρόντων κινδύνων ἀπελύθησαν ἀλλὰ κτέ.

PLATO, Phaedr. 234 B: τοὺς μὲν ἐρώντας οἱ φίλοι νοουθετοῦσιν . . . τοῖς δὲ μὴ ἐρώσιν οὐδεὶς πώποτε τῶν οἰκείων ἐμέμψατο.

XEN. Hell. 5, 3, 7 (see above). Oec. 5, 18: καὶ πρόβατα δ' ἐνόησε κάλλιστα τετραμμένα νόσος ἐλθοῦσα κάκιστα ἀπώλεσεν. Cf. [R. A.] 2, 20: ὅστις δὲ μὴ ὦν τοῦ δήμου εἴλετο ἐν δημοκρατουμένῃ πόλει οἰκεῖν μᾶλλον ἢ ἐν ὀλιγαρχουμένῃ, ἀδικεῖν παρεσκευάσατο καὶ ἔγνω ὅτι κτέ.

HDT. 2, 68: γλῶσσαν δὲ μῶνον θηρίων οὐκ ἔφυσε. 3, 53: πολλοὶ δὲ ἤδη τὰ μητρώια διζήμενοι τὰ πατρώια ἀπέβαλον.

COM. Men. 4, 346, 205: ἡ γλῶσσα πολλοὺς εἰς ὄλεθρον ἤγαγεν.

EUR. fr. 360, 28-9: τὰ μητέρων δὲ δάκρυ' ὅταν πέμπῃ τέκνα, | πολλοὺς ἐθήλυν' εἰς μάχην ὀρμωμένους.

PIND. O. 1, 31-3: χάρις δ', ἅπερ ἅπαντα τεύχει τὰ μελιχα θνατοῖς, | . . . καὶ ἄπιστον ἐμήσατο πιστόν | ἔμμεναι τὸ πολλάκις. N. 11, 39-41: ἐν σχερῶ δ' οὔτ' ὦν μέλαινα καρπὸν ἔδωκεν ἄρουραι, | δένδρεά τ' οὐκ ἐθέλει πάσαις ἐτέων περόδοις | ἄνθος εὐῶδες φέρειν.

THEOGN. 137-8: πολλάκι γὰρ δοκέων θήσειν κακόν, ἐσθλὸν ἔθηκεν· | καὶ τε δοκῶν θήσειν ἐσθλόν, ἔθηκε κακόν. 605: πολλῶν τοι πλέονας λιμοῦ κόρος ὤλεσεν ἤδη. 639-640: πολλάκι παρ δόξαν τε καὶ ἐλπίδα γίνεται εὐ ρεῖν | ἔργ' ἀνδρῶν, βουλαῖς δ' οὐκ ἐπέγεντο τέλος.

HES. O. et D. 240-247: πολλάκι . . . ἀπηύρα, . . . ἐπήγαγε . . . ἀποφθινύθουσι . . . τίκτουσιν, μινύθουσι . . . ἀπώλεσεν . . . ἀποαίνυνται.

HOM. Il. 2, 117-8: ὅς δὴ πολλῶν πολίων κατέλυσε κάρηνα | ἡδ' ἔτι καὶ λύσει. (This example is very instructive as to the conception of the empirical aorist.)

260. AORIST IN GENERAL DESCRIPTIONS.—From this gnomic use of the aorist arises its use in general descriptions, in which the aorist is designedly employed to express concentrated action.

αἱ μὲν γὰρ ἀθάνατοι καλούμεναι (sc. ψυχαί), ἤνικ' ἂν πρὸς ἄκρῳ γένωνται, . . . ἔστησαν, PLATO, Phaedr. 247 B-C; *The souls called immortal, when they get in front of the top, stop (short).*

DEM. [35], 1-2: οὗτοι γὰρ δεινότατοι μὲν εἰσι δανείσασθαι χρήματ' ἐν τῷ ἐμπορίῳ, ἐπειδὴν δὲ λάβωσι . . . , εὐθὺς ἐπελάθοντο . . . ἀλλ' ἀντὶ τοῦ ἀποδοῦναι σοφίσματα εὐρίσκουσι . . . καὶ εἰσὶ πονηρότατοι ἀνθρώπων.

PLATO, Phaedr. 245-56. Often in this celebrated description, e. g. 247 B-C (see above).

HDT. 2, 47: ἦν τις ψαύσῃ αὐτῶν (sc. Αἰγυπτίων) παριῶν ὕος, αὐτοῖσι τοῖσι ἱματίοις ἀπ' ὧν ἔβαψε ἑωυτὸν βὰς ἐπὶ τὸν ποταμόν. 87: ἐπεὰν τοὺς κλυστήρας πλήσωνται τοῦ ἀπὸ κέδρου ἀλείφατος γινομένου, ἐν ὧν ἔπλησαν¹ τοῦ νεκροῦ τὴν κοιλίην. 3, 82: ἐς ἔχθεα μεγάλα ἀλλήλοισι ἀπικνέονται, ἐξ ὧν στάσιες ἐγγίνονται, ἐκ δὲ τῶν στασιῶν φόνος· ἐκ δὲ τοῦ φόνου ἀπέβη ἐς μοναρχίην.

COM. Apollodor. 4, 455: εἰς οἰκίαν ὅταν τις εἰσὶν φίλου, | ἔστιν θεωρεῖν, Νικοφῶν, τὴν τοῦ φίλου | εὖνοιαν εὐθὺς εἰσιόντα τὰς θύρας. | ὁ θυρωρὸς ἰλαρὸς πρῶτόν ἐστιν, ἡ κύων | ἔσηνε καὶ προσῆλθ', ὑπαντήσας δὲ τις | δίφρον εὐθέως ἔθηκε, κὰν μηδεὶς λέγῃ | μηδέν.

PIND. O. 2, 63-4: θανόντων μὲν ἐνθάδ' αὐτίκ' ἀπάλαμνοι φρένες | ποινὰς ἔτισαν.

SOLON, 13, 53: ἄλλον μάντιν ἔθηκεν ἄναξ ἐκάεργος Ἀπόλλων.

261. AORIST IN PASSIONATE QUESTIONS.—In passionate and impatient questions the aorist is used of things to be despatched at once.

τί οὐκ αὐτό γέ μοι τοῦτο ἀπεκρίνω; PLATO, Gorg. 509 E; *Why don't you answer me this very point?*

PLATO, Charm. 155 A: ἀλλὰ τί οὐκ ἐπέδειξάς μοι τὸν νεανίαν καλέσας δεῦρο; Gorg. 509 E (see above). So elsewhere.

XEN. Cyr. 2, 1, 4: τί οὖν . . . οὐ καὶ τὴν δύναμιν ἔλεξάς μοι; Hiero, 1, 3: τί οὖν . . . οὐχὶ καὶ σὺ . . . ὑπέμνησάς με;

HDT. 9, 48: τί δὴ οὐ . . . ἐμαχεσάμεθα;

AR. Vesp. 213: τί οὐκ ἀπεκοιμήθημεν ὅσον ὅσον στίλην; *Why don't we snatch a little nap, a wee wee nap?*

262. AORIST WHERE ENGLISH USES PRESENT.—In questions, the English language may also use the past tense, not so readily in such expressions as ἐπῆνεσα, *Thank you* (literally *I praised*); ἐμεμψάμην, *I blame*; ἦσθην, *I am delighted* (Dramatic Aorist).

¹ Notice the tmesis which heightens the effect and helps to prove the purposefulness of the aorist.

ἦσθην ἀπειλαῖς, ἐγέλασα ψολοκομπῖαις, AR. Eq. 696; *I like your threats, I laugh at your fire-eating brags.*

AR. Eq. 696 (see above).

EUR. Cycl. 266: ἀπόμοσ', ὦ κάλλιστον ὦ Κυκλώπιον. H. F. 1235: ἐπῆνεσ'· εὖ δράσας δέ σ' οὐκ ἀναίνομαι. Or. 1672: καὶ λέκτρ' ἐπῆνεσ', ἡνίκ' ἂν διδῶ πατήρ. fr. 282, 13: ἐμεψάμην δὲ καὶ τὸν Ἑλλήνων νόμον.

HOM. Il. 2, 323: τίπτ' ἄνεψ' ἐγένεσθε; 14, 95: νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἶον ἔειπες.

263. AORIST OF THE FUTURE.—The aorist may be used as a vision of the future.

ἀπωλόμην ἄρ', εἴ με δὴ λείψεις, γύναι, EUR. Alc. 386; *I am undone, if thou shalt leave me, wife.*

EUR. Alc. 386 (see above). Med. 78: ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν | νέον παλαιῶ.

HOM. Il. 9, 412-5: εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι, | ὦλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται· | εἰ δέ κεν οἴκαδ' ἵκωμαι ἐμὴν ἐς πατρίδα γαῖαν, | ὦλετό μοι κλέος ἐσθλόν.

264. IMPERFECT, AORIST, AND PLUPERFECT SIDE BY SIDE.—How keenly the differences of the imperfect, aorist, and pluperfect might be felt, is best shown in those passages in which all three are used side by side.

ἐγὼ μὲν ἀπεδήμουν . . . ἔτετελευτήκει δ' ὁ πατήρ πάλαι, ὅτε οὗτος ἐγήμε, DEM. [46], 21; *I was abroad and my father had long been dead when this man got married.*

DEM. [46], 21 (see above). [56], 9: ἐπειδὴ ὁ Σικελικὸς κατάπλους ἐγένετο καὶ αἱ τιμαὶ τοῦ σίτου ἐπ' ἔλαττον ἐβάδιζον καὶ ἡ ναὺς ἡ τούτων ἀνήκτο εἰς Αἴγυπτον, εὐθέως οὗτος ἀποστέλλει κτέ.

LYS. 12, 53: ἐπειδὴ δὲ εἰς τὸν Πειραιᾶ ἦλθομεν καὶ αἱ παραχαὶ γεγεννημένα ἦσαν καὶ περὶ τῶν διαλλαγῶν οἱ λόγοι ἐγίγνοντο, πολλὰς ἐκάτεροι ἐλπίδας εἶχομεν κτέ. 13, 5: διεφθάρησαν . . . ἐγεγένητο . . . ἐγίγνοντο.

HDT. 1, 80: ὡς ὥσφραντο τάχιστα τῶν καμήλων οἱ ἵπποι καὶ εἶδον αὐτάς, ὀπίσω ἀνέστρεφον, διέφθαρτό (lay shattered) τε τῷ Κροίσῳ ἡ ἑλπίς. 4, 125: παραχθέντων . . . ταρассομένων . . . τεταραγμένους. 6, 108: ἔδεδώκεσαν . . . ἔδοσαν . . . ἐδίδοσαν, *They had given, they gave, they were for giving, offered.* 7, 193: οἱ δὲ βάρβαροι, ὡς ἐπαύσατό τε ὁ ἄνεμος καὶ τὸ κῦμα ἔστρωτο, . . . ἔπλεον παρὰ τὴν ἡπειρον, *The barbarians, as the wind ceased and the waves had become calm, went sailing along the mainland.*

HOM. Il. 7, 464-5: ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον. | δύσέτο δ' ἥελιος, τετέλεστο δὲ ἔργον Ἀχαιῶν.

Future Tense

265. The future denotes either continuance or attainment in the future, and is either *shall* or *will*.

ἔξω, *I will or shall have, I will or shall get*. ἄρξω, *I will or shall be ruler, I will or shall become ruler*.

LYCURG. 81 (Iusiur. ap.): οὐ ποιήσομαι περὶ πλείονος τὸ ζῆν τῆς ἐλευθερίας, *I will not value life more highly than freedom*.

LVS. I, 36: οὐδεὶς αὐτῶν ἄψεται, *No one will touch them*.

PLATO, Apol. 29 E: οὐκ εὐθὺς ἀφήσω αὐτὸν οὐδ' ἄπειμι (*will*).

THUC. I, 22, 4: ἀρκούντως ἔξει, *It will (shall) suffice*.

AR. Ach. 203: ἐγὼ δὲ φεύξομαι (*will*) γε τοὺς Ἀχαρνεάς.

EUR. Bacch. 63: συµμετασχῆσω (*will*) χορῶν. fr. 176: τίς γὰρ πετραῖον σκόπελον οὐτάζων δορὶ | δδύναισι δώσσει (*will succeed in, etc.*);

PIND. O. I, 37: σὲ δ' ἀντία προτέρων φθέγξομαι (*will*).

HOM. Od. I, 88: αὐτὰρ ἐγὼν Ἰθάκηνδ' ἐσελεύσομαι.

Il. I, 29: τὴν δ' ἐγὼ οὐ λύσω.

266. Owing to this indefiniteness of the future in regard to continuance and attainment, the Greek language has a tendency to use other forms of greater temporal exactness, such as the optative with ἄν and αὖν with the subjunctive. The Greek is very rich in expressions for the future.

267. MODAL NATURE OF THE FUTURE.—The future was originally a mood, and this original modal force is regularly retained in dependent clauses, with the exception of the identifying relative, where it serves to describe a definite person or thing. In the principal clauses, this modal force is more or less effaced, just as the force of the English auxiliaries *will* and *shall* is more or less effaced according to the person employed. At the same time, it must be remembered that whenever we translate the Greek future by *shall* or *will*, we make an analysis for which the Greek language is not responsible. The periphrasis that comes nearest to the modal future is μέλλω with the infinitive.

As the modal use of the future in dependent clauses is not treated in the following sections, a few illustrative examples are here given.

παῖδες δέ μοι οὐψω εἰσὶν οἱ με θεραπεύουσιν, LVS. 24, 6; *And I have as yet no children who shall nurse me (= to nurse me)*. οὐδὲ (sc. πρέπει) τοιαῦτα λέγειν ἐξ ὧν ὁ βίος μηδὲν ἐπιδώσει, ISOC. 4, 189. δεήσει δὲ καὶ τῶν ἄλλων βοσκημάτων παμπόλων, εἴ τις αὐτὰ ἔδεσται (*is to eat them*), PLATO, Rpb. 373 C. καὶ μὴν ἀνδρείον γε (sc. δεῖ ἐκάτερον εἶναι), εἴπερ εὖ μαχεῖται (*is to be a good fighter*), *Ibid.* 375 A. (Here εἴπερ . . . μαχεῖται is parallel with ἐὰν δέη . . . διαμάχεσθαι just preceding.)

On the Gnomic Future, see 257-8.

For examples of the Future in the Apodosis of an Ideal Condition, see *Ideal Conditional Sentences*.

268. FUTURE IN DELIBERATIVE QUESTIONS.—The future indicative, like the subjunctive, may be used in questions which expect an imperative answer.

εἰπωμεν ἢ σιγῶμεν; ἢ τί δρᾶσομεν; EUR. Ion, 758; *Shall we speak out or hold our peace? What shall we do?*

DEM. 4, 44: ποῖ δὴ προσορμιούμεθα(α); 8, 37: τί ἐροῦμεν ἢ τί φήσομεν, ὦ ἄνδρες Ἀθηναῖοι; ἐγὼ μὲν γὰρ οὐχ ὀρῶ.

PLATO, Protag. 331 A: τί οὖν, ὦ Πρωταγόρα, ἀποκρινούμεθα αὐτῷ; *Ibid.* B: τί αὐτῷ ἀποκρινούμεθα;

AR. Ach. 312: εἴτ' ἐγὼ σου φείσομαι;

EUR. Ion, 758 (see above).

PIND. O. 2, 2: τίνα θεόν, τίν' ἥρωα, τίνα δ' ἄνδρα κελαδήσομεν; (See B. L. G. *ad loc.*)

HOM. Il. 1, 123: πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;

269. IMPERATIVE USE OF THE FUTURE.—The future is sometimes used where an imperative might be expected. It is not a milder or gentler imperative.¹ A prediction may imply resistless power or cold indifference, compulsion or concession.

αὐτὸς γνώσει, PLATO, Gorg. 505 C; *That is a matter for you to determine.* ὁ . . . ἄγγελος . . . ἐλθὼν ἐκεῖσε ὧδε λέξει, XEN. Cyr. 3, 2, 29; *The messenger will go thither and hold the following discourse.*

ISAE. 2, 37: ἀναγνώσεται. (The speaker before court uses of the clerk ἀνάγρωθι, ἀναγίγνωσκε, ἀναγνώσεται, rarely ἀναγνώτω.²) 4, 30: τοῦτον . . . ἄλλος, εἴαν τις βούληται, τιμωρήσεται, *Him another shall punish if he will.*

PLATO, Gorg. 505 C: αὐτὸς γνώσει (Schol.: ἀπὸ τοῦ εἴ τι θέλεις, ποίει· ἐμοὶ γὰρ οὐ μέλει). Phileb. 12 A: σὺ δέ, Πρώταρχε, αὐτὸς γνώσει. Rpb. 432 C: καὶ ἐμοὶ φράσεις (so the best MS), *And you will report to me.* Theaet. 143 B: ὁ παῖς ἀναγνώσεται (of a servant), but Phaedr. 262 D: ἀνάγρωθι (to a friend).

XEN. An. 1, 3, 5: καὶ οὔποτε ἐρεῖ οὐδεὶς, *And no one shall ever say.* Cyr. 3, 2, 29 (see above). 3, 3, 3: ὑμεῖς ἐμὲ οὐ ποιήσετε μισθοῦ περιόντα εὐεργε-

¹ So Aken: "Die ruhige Behauptung kann weit stärker sein." See Hopkins, A. J. P. xiii (1892), 37. The N. T. σὺ δὲ ὦψαι, "See thou to that," seems to be an idiomatic colloquial expression rather than a Hebraism. The Latin use of the future as a familiar imperative, A. J. P. xviii (1897), 121, in the same class of words, lends strength to the imperative conception, which is denied by some scholars.

² C. W. E. Miller, A. J. P. xiii (1892), 408.

τεῖν, ἀλλὰ σύ, ὦ γύναι, ἔχουσα ταῦτα τὰ χρήματα ἂ φέρεις ἄπιθι, κτέ., *You are not to make of me a paid travelling philanthropist, etc.*

AR. Nub. 1352: πάντως δὲ τοῦτο δράσεις.

EUR. Med. 1320: λέγ' εἴ τι βούλει, χειρὶ δ' οὐ ψάύσεις ποτέ.

ION, Eleg. 2, 7-10 (Bgg.⁴): πίνωμεν, παίζωμεν· ἴτω . . . ὀρχείσθω . . . ἄρχε . . . κείνος . . . πίνεται (Meineke πιέτω).

SOPH. Ph. 843: τάδε μὲν θεὸς ὀψεται.

HOM. Od. I, 123-4: αὐτὰρ ἔπειτα | δειπνῶν πασσάμενος μυθήσεται, ὅττεό σε χρή.

This "jussive" use of the future is denied for Homer by Paech.¹ In many of the passages once cited, the so-called future has been shown to be an aorist imperative and others have been explained away.

270. μή AND THE FUTURE INDICATIVE IN PROHIBITIONS.—The use of the future as an imperative with μή is rare and hardly sure. In Attic prose it rests on just two passages, both suspicious, both open to emendation, LYS. 29, 13 and DEM. 23, 117, on which see A. J. P. xv (1894), 117 f. In XEN. Hell. 2, 1, 22: προείπεν ὡς μηδεὶς κινήσοιτο, ὡς = ὅπως, and the oratio recta was ὅπως μηδεὶς κινήσεται. In AR. Pl. 488, μαλακὸν τ' ἐνδώσετε μεδέν belongs to the relative complex ᾧ νικήσετε τηνδί. In SOPH. Ai. 572-3, ὅπως precedes. In HOM. Il. 10, 238, ὀπάσσειαι is subjunctive, and in Il. 13, 47, σαώσετε is imperative. The jussive future has οὐ.

On οὐ μή with the Future, see *Negatives*.

271. οὐ WITH FUTURE INDICATIVE IN QUESTIONS AS IMPERATIVE.—In questions, the future indicative with οὐ is often used as an imperative.

οὐκ ἀποκτενεῖτ(ε) . . . τὸν μιᾶρὸν τοῦτον ἄνθρωπον; DIN. I, 18; *Will you not kill this foul creature?*

DIN. I, 18 (see above).

DEM. 4, 44: οὐκ ἐμβησόμεθ(α); 21, 116: "οὐκ ἀποκτενεῖτε; οὐκ ἐπὶ τὴν οἰκίαν βαδιεῖσθε; οὐχὶ συλλήψεσθε;"

PLATO, Conv. 212 D: παῖδες, . . . οὐ σκέψεσθε; *Boys, will you not see who it is?*

AR. Lys. 459-60: οὐχ ἔλξετ', οὐ παιήσετ', οὐκ ἀρήξετε; | οὐ λοιδορήσετ', οὐκ ἀναισχυντήσετε;

EUR. Ion, 162-3: οὐκ ἄλλα | φοινικοφαῇ πόδα κινήσεις;

AESCHYL. P. V. 52: οὐκ οὐκ ἐπέιξη τῷδε δεσμὰ περιβαλεῖν;

On οὐ μή with the Future Indicative in questions, see *Negatives*.

¹ Joh. Paech, Ueber den Gebrauch des Indicativus Futuri als Modus iussivus bei Homer, Breslau, 1865.

272. PERIPHRASTIC FUTURE WITH μέλλω.—In very common use is the periphrastic future with μέλλω, *I am thinking* (compare the use of *penser* in Fr.), *I expect, I am about, I am (destined) to*. As a verb of thinking, μέλλω takes the typical future, but also the present, seldom the aorist and then to make a special point. Whatever difference there may have originally been between the present and the future, has been abraded. Sometimes there seems to be a conscious interval with the future, but the distinction vanishes and authors vary.

The imperfect of the μέλλω-periphrastic may be called the future of the past, and it plays an important part in a large class of sentences.

273. μέλλω *with the Future Infinitive*:

μέλλετε τὴν ψῆφον οἴσειν, ANDOC. I, 2; *You are about to cast your vote*.

ISAE. 7, 30: πάντες γὰρ οἱ τελευτήσειν μέλλοντες πρόνοιαν ποιοῦνται σφῶν αὐτῶν.

LYS. 3, 32 (215). 34 (215). 13, 37 (215). 19, 38: ὁ μὴ γένοιτο, εἰ μὴ τι μέλλει μέγα ἀγαθὸν ἔσεσθαι τῇ πόλει.

ANDOC. I, 2 (see above). *Ibid.* 21: ὅπου [ἀν] ἔμελλεν αὐτὸς σωθήσθαι ἐμέ τε οὐκ ἀπολεῖν.

ANTIPHON, 6, 36: ῥαδίως ἔμελλον ἀποφεύξεσθαι καὶ δίκην οὐ δώσειν.

PLATO, Apol. 21 B: μέλλω . . . ὑμᾶς διδάξειν. Crat. 418 B (215). Phaedr. 228 C (215).

XEN. Cyr. 3, I, I (215).

THUC. I, 130, I (215). 3, 115, 5 (215).

HDT. 2, 43 (215). 7, 8, β): μέλλω ζεύξας τὸν Ἑλλησποντον ἐλᾶν στρατὸν . . . ἐπὶ τὴν Ἑλλάδα.

AR. Thesm. 181: μέλλουσί μ' αἱ γυναῖκες ἀπολεῖν τήμερον. Eccl. 597 (215).

SOPH. El. 379-80: μέλλουσι γάρ σ', εἰ τῶνδε μὴ λήξεις γόων, | ἐνταῦθα πέμψειν ἔνθα κτέ. O. R. 967 (215).

HES. Theog. 468-9: ἔμελλε . . . τέξεσθαι (215).

HOM. Od. 6, 135-6: Ὀδυσσεὺς κούρησιν . . . ἔμελλεν | μίξεσθαι γυνμός περ ἐών. 7, 270 (215).

Il. 6, 52-3 (215). 515-6: ἔμελλεν | στρέψουσθ' ἐκ χώρης.

274. μέλλω *with the Present Infinitive*:

οὗτος, τί δράσεις; τῷ πτίλῳ μέλλεις ἐμεῖν; AR. Ach. 587; *Ho! fellow! What are you going to do? Are you going to give yourself a vomit with the feather?* (Here the future and the periphrasis are parallel.)

LYS. 13, 88: μέλλειν λέγειν. 19, 23: μέλλοντα πλείν, *On the point of sailing*. 24, 15: μέλλων ἀληθῆ λέγειν.

ANTIPHON, I, 15: ἀδικεῖσθαι ἔμελλεν. *Ibid.* 16: εἰς Νάξον πλείν ἔμελλεν.

PLATO, *Phaedo*, 59 A: αὐτίκα . . . ἔμελλε τελευτᾶν. *Phaedr.* 242 B: ἔμελλον . . . τὸν ποταμὸν διαβαίνειν.

XEN. *An.* I, 8, 1 (215).

AR. *Ach.* 493: ἅπασι μέλλεις εἰς λέγειν τὰναντία (the future is not favored by the iambic metre). *Eq.* 267 (215).

EUR. *fr.* 459: κέρδη τοιαῦτα χρή τινα κτᾶσθαι βροτῶν, | ἐφ' οἷσι μέλλει μήποθ' ὕστερον στένειν.

SOPH. *Tr.* 756-7: μέλλοντι δ' αὐτῷ . . . τεύχειν σφαγὰς | κῆρυξ . . . ἔκερ(ο).

PIND. *O.* 8, 63-4: ἄνδρα . . . μέλλοντα ποθεινοτάταν δόξαν φέρειν (in prose τὸν . . . οἶσονται).

HOM. *Od.* 9, 475-6 (215).

II. 10, 454-5: ὁ μὲν μιν ἔμελλε . . . λίσσασθαι.

275. μέλλω with the Present and the Future Infinitive:

DEM. 21, 55: ἐστεφανώμεθα, ὁμοίως ὅτε μέλλων νικᾶν καὶ ὁ πάντων ὕστατος γενήσεσθαι.

PLATO, *Conv.* 198 B: πῶς . . . οὐ μέλλω ἀπορεῖν . . . μέλλων λέξειν; *Politic.* 295 C: ἱατρὸν μέλλοντα . . . ἀποδημεῖν (*on the point of going abroad*) καὶ ἀπέσσεσθαι τῶν θεραπευομένων συχνὸν . . . χρόνον (*and expecting to be absent from his patients a long time*).

276. μέλλω with the Aorist Infinitive:

τοῦτο τοῖνυν . . . ἡμῖν ποιητέον, εἰ μὴ μέλλομεν ἐπὶ τῷ τέλει καταισχυῖναι τὸν λόγον, PLATO, *Politic.* 268 D; *This is what we must do, if we are not to bring dishonor on our discussion at the (very) last.*

ANTIPHON, I, 14: ἐπὶ πορνείον ἔμελλε καταστήσai (once out of 20 times).

PLATO, *Politic.* 268 D (see above). *Ibid.* 291 C: εἰ μέλλομεν ἰδεῖν ἐναργῶς τὸ ζητούμενον.

EUR. *Ion*, 760: εἰρήσεται τοι καὶ θανεῖν μέλλω διπλῇ (282). *Or.* 292-3: εἰ μήτ' ἐκείνος ἀναλαβεῖν ἔμελλε φῶς, | ἐγὼ θ' ὁ τλήμων τοιάδ' ἐμπλήσειν κακά (aorist and future side by side).

AESCHYL. *P. V.* 625: ὅπερ μέλλω παθεῖν.

PIND. *O.* 7, 61: μέλλεν θέμεν (215). 8, 32: μέλλοντες . . . τεύξαι. *P.* 9, 52-3: μέλλεις . . . ἐνεῖκαι.

HES. *Theog.* 478: ἤμελλε τεκέσθαι, but *ibid.* 468-9: ἔμελλε . . . τέξεσθαι.

HOM. *Il.* 23, 773: ἔμελλον ἐπαΐξασθαι. (So La Roche with the better MSS. Causer reads ἐπαΐξεσθαι.)

277. μέλλω, I POSTPONE.—μέλλω, *I postpone*, takes regularly the present infinitive (resistance to pressure), rarely the aorist infinitive.

Present Infinitive:

ἐτι μέλλομεν ἀμύνεσθαι, THUC. 6, 10, 5; *We are still delaying to punish.*

THUC. 1, 86, 2: τοὺς ξυμμάχους . . . οὐ περιοψόμεθα ἀδικουμένους οὐδὲ μελλήσομεν τιμωρεῖν. 1, 124, 1 (278). 6, 10, 5 (see above).

EUR. Phoen. 299 (see 278).

SOPH. O. C. 1627–8: τί μέλλομεν | χωρεῖν, *Why delay we to go?*

278. *Aorist Infinitive:*

μὴ μέλλετε Ποτειδαίαταις τε ποιεῖσθαι τιμωρίαν . . . καὶ τῶν ἄλλων μετελθεῖν τὴν ἐλευθερίαν (present and aorist), THUC. 1, 124, 1.

THUC. 1, 124, 1 (see above).

EUR. Phoen. 299–300: τί μέλλεις ὑπώροφα μέλαθρα περᾶν, | θιγεῖν τ' ὠλέαις τέκνου (present and aorist); [Rhes.] 673–4: τί μέλλετε | σκηπτοῦ πτόντος πολεμίων σῶσαι βίον; (So the MSS, but Nauck follows Elmsley in reading σῶζειν.)

Future Perfect Tense

279. The future perfect is the perfect transferred to the future.

280. FUTURE PERFECT ACTIVE.—The future perfect active is found chiefly in the periphrastic form, where it has the full perfect force. The simple form is found only in a few verbs in which the perfect is used as a present: τεθνήξω, *I shall be dead*; ἐστήξω, *I shall stand*.

ἀν ταῦτ' εἰδῶμεν, καὶ τὰ δέοντ' ἐσόμεθ' ἐγνωκότες καὶ λόγων ματαίων ἀπηλλαγμένοι, DEM. 4. 50. πῶς οὖν εὐορκα ἀντομωμοκῶς ἔσται φάσκων εὐ εἰδέναι; ANTIPHON, 1, 8. ἄρ' οὖν τὸν αἰὲ χρόνον μεμαθηκυῖα ἔσται ἡ ψυχὴ αὐτοῦ; PLATO, Meno, 86 A (future ascertainment). τεθνήξεις, AR. Vesp. 654; *You will be a dead man*. ἐστήξω παρ' αὐτόν, *Ibid.* Lys. 634; *I will stand by his side*.

281. FUTURE PERFECT MIDDLE USED PASSIVELY.—Of more frequent use is the future perfect middle, which is chiefly used passively. The dramatists incline to the tense on account of its impatience of anything except entire fulfilment. Neither suddenness nor certainty lies in the form.

μαστιγώσεται, στρεβλώσεται, δεδήσεται, PLATO, Rpb. 361 E; *He shall be scourged, tortured, kept in prison* (δεθήσεται, *shall be put in prison*).

DEM. 14, 2: πᾶς ὁ παρὼν φόβος λελύσεται, *All the present fear will be finally dispelled*. 19, 74: ταῦτα πεπραγέσθαι (sc. ἔφη) δυοῖν ἢ τριῶν ἡμερῶν.

ANTIPHON, 5, 75: ὅμως δ' οὖν κεκινδυνεύσεται.

PLATO, Rpb. 361 E (see above). Theaet. 180 A: κἂν τούτου ζητῆς λόγον λαβεῖν, τί εἶρηκεν, ἐτέρῳ πεπλήξει καινῶς μετωνομασμένῳ.

THUC. 3, 39, 8: ἡμῖν δέ . . . ἀποκεκινδυνεύσεται τὰ τε χρήματα καὶ αἱ ψυχαί.

HDT. 6, 9: οὐδέ σφι οὔτε τὰ ἱρὰ οὔτε τὰ ἴδια ἐμπεπρήσεται.

AR. Eq. 1370-1: οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται, | ἀλλ' ὥσπερ ἦν τὸ πρῶτον ἐγγεγράψεται (*will stay enrolled*). Pax, 246: ὡς ἐπιτετριψέσθ' αὐτίκα.

EUR. Bacch. 1313: νῦν δ' ἐκ δόμων ἄτιμος ἐκβεβλήσομαι. Hippol. 894: δυοῖν δὲ μοίραιν θατέρᾳ πεπλήξεται. Or. 271-2: βεβλήσεται τις θεῶν βρο-
τησίᾳ χερσί, | εἰ μὴ ᾽ξαμείψει χωρὶς ὀμμάτων ἐμῶν.

SOPH. Ai. 577: τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται. *Ibid.* 1140-1: ME. ἐν σοι φράσω· τόνδ' ἐστὶν οὐχὶ θαπτεόν. | TEY. ἀλλ' ἀντακούση τοῦτον ὡς τεθά-
ψεται.¹

ANACR. 77: εὐτέ μοι λευκαὶ μελαίνας ἀναμεμίσχονται τρίχες.

HOM. Il. 1, 139: ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι, and similarly 5, 421; 762; and 23, 543. 21, 585: ἢ τ' ἔτι πολλὰ τετεύξεται ἄλγ' ἐπ' αὐτῇ.

282. FUTURE PERFECT IN AN IMPERATIVE SENSE.—The future perfect, like the future, may be used in a quasi-imperative sense.

τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται, SOPH. Ai. 577; *My other arms shall in a common tomb with me lie buried* (281).

DIN. 1, 10: εἰρήσεται γὰρ ἃ γινώσκω, *I must say what I think*.

DEM. [44], 4: εἰρήσεται γάρ, *It shall be said (the truth must out)*.

ISOC. 7, 76: εἰρήσεται γὰρ τὰληθές, and similarly 12, 225; 15, 177 and *ibid.* 243.

ANDOC. 1, 72: ἀλλὰ γὰρ τὰληθῇ εἰρήσεται.

PLATO, Rpb. 457 B: κάλλιστα γὰρ δὴ τοῦτο καὶ λέγεται καὶ λελέγεται ὅτι τὸ μὲν ὠφέλιμον καλόν, τὸ δὲ βλαβερόν αἰσχρόν.

EUR. I. T. 1464: οὐ καὶ τεθάψη καθανοῦσα. Ion, 760: εἰρήσεται τοι κεῖ θανεῖν μέλλω διπλῇ.

SOPH. Ai. 577 (see above). 1140-1 (see 281).

283. FUTURE PERFECT USED AS A FUTURE.—Of course, when the perfect is predominantly present, the future perfect is a simple future and the middle may have an active meaning.

¹ *Metri causa* cannot be invoked in any of the above examples from tragedy. See A. J. P. xvii (1896), 518.

σὲ δ' ἄλλη τις γυνὴ κεκτήσεται, EUR. Alc. 181; *But thee some other woman will possess.* ἐστήξω παρ' αὐτόν, AR. Lys. 634; *I will stand by his side* (280).

EUR. Alc. 181 (see above).

AR. Lys. 634 (see above).

HOM. Il. 5, 238: τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξεί δουρί. 22, 390: αὐτὰρ ἐγὼ καὶ κείθι φίλου μεμνήσομ' ἑταίρου.

284. PERIPHRASTIC FUTURE PERFECT MIDDLE.—The periphrastic future perfect may be middle.

ἐν ᾧ μέλλει ἐκείνος Ὀλυνθὸν καταστρέφεσθαι, σὺ κατεστραμμένος ἔσει Ὠήβας, XEN. Hell. 5, 2, 27; *While he is thinking about overthrowing Olynthus, you will have overthrown Thebes.*

ANDOC. 1, 72: πείσας δέ (SC. ὑμᾶς), ὑπὲρ τῶν ἐχθρῶν ἀπολελογημένος ἔσομαι.

XEN. Hell. 5, 2, 27 (see above).

Periphrastic Tenses

285. The Greek language has ample facilities for a large number of periphrastic tenses. With its many participles and its various auxiliaries, the possible combinations are almost inexhaustible, while the existing combinations show at once the resources and the moderation of the language. Few languages capable of ἔμελλε οὐ τὸ δεύτερον διαφυγῶν ἔσεσθαι (HDT. 7, 194), and of ἔμελλε . . . ἔσεσθαι δεδωκώς (PS.-DEM. 52, 24), would have shown such self-restraint.

286. PERIPHRASES WITH THE PERFECT PARTICIPLE.—Most common are the periphrases with the perfect participle, which has more of an adjectival character than the others. Theoretically these periphrases ought to emphasize the maintenance of the result.¹ But it must be remembered that many middle and passive verbs regularly use the periphrasis in the third person plural, and that the periphrastic form is almost the only form employed in the subjunctive and optative,² so that a certain indifference is bred thereby. ἐφθαρμένοι εἰσί is the regular form, and not ἐφθάρηται, which is old-fashioned (THUC.

¹ W. J. Alexander, A. J. P. iv (1883), 307-8.

² M. Beyer, de perfecti apud Herodotum usu syntactico, Vratislaviae, 1868.

3, 13, 3). ἐκπεφευγώς εἶην is the rule, not ἐκπεφευγοίην (SOPH. O. R. 840). λέλοιπε becomes in *oratio obliqua* λελοιπώς εἶη (XEN. An. I, 2, 21). Still, much depends on the position of the copula, much on the context and on the character of the verbs.

DEM. 19, 336: τὴν ἄλλως ἐνταῦθ' ἐπαρεῖ τὴν φωνὴν καὶ πεφωνασκηκώς ἔσται. [48], 16: ἔφη εἶναι παρ' ἐαυτῷ ὅσον μὴ ᾗν ἀνηλωμένον.

ISOC. 12, 233: εἰθὺς . . . προειρηκώς . . . ᾗν αὐτοῖς ἐφ' ᾧ συνεληλυθότες ᾗσαν, ἀνέγνωστο δ' ὁ λόγος, ἐπρηγμένος δ' ᾗν κτέ. (236).

PLATO, CONV. 191 E: μᾶλλον πρὸς τὰς γυναῖκας τετραμμέναι εἰσί. Euthyd. 280 C: τέκτων εἰ παρεσκευασμένος εἶη . . . ξύλα ἱκανά, τεκταίνοντο δὲ μή, ἔσθ' ὅ τι ὠφελοῖτ' ἂν ἀπὸ τῆς κτήσεως; Legg. 814 B: οὕτως αἰσχροῦς τὰς γυναῖκας εἶναι τεθραμμένας. Rpb. 601 D: πρὸς ᾗν ἂν ἕκαστον ᾗ πεποιημένον ᾗ πεφυκός. Soph. 218 A: πᾶσι κεχαρισμένος (= adj. *gratus*) ἔσει. (Compare Gorg. 502 B: ἕαν τι αὐτοῖς ἡδὺν . . . ᾗ καὶ κεχαρισμένον.)

XEN. Hell. I, 1, 11: πυθόμενος δὲ ὅτι αἱ τῶν Πελοποννησίων νῆες ἐξ Ἀβύδου ἀνηγμέναι εἶεν εἰς Κύζικον . . . ᾗλθεν εἰς Σηστόν.

AR. Pl. 867-8: πολὺ μᾶλλον ἐνίοις ἐστὶν ἐξολωλεκώς. | KAP. καὶ τίνα δέ-δρακε δῆτα τοῦτ(ο); But Av. 655: ἔσεσθον ἐπερωμένω, ἐπερωμένω is almost an adjective and Ran. 433: ξένω γάρ ἐσμεν ἀρτίως ἀφιγμένω, ἐσμεν belongs to ξένω.

SOPH. Ai. 740: τί δ' ἐστὶ χρεῖας τῆσδ' ὑπεσπανισμένον (= ἐλλιπές);

HOM. Od. 2, 187: τὸ δὲ καὶ τετελεσμένον ἔσται, and so 17, 229; 18, 82; 19, 487; Il. 1, 212; 2, 257; 8, 401; 23, 672. But Od. 5, 89-90: τελέσαι δέ με θυμὸς ἄνωγεν, | εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν, where τετελεσμένον = τελεστόν = δυνατόν γενέσθαι (Paraphrast), and so Il. 14, 195-6; 18, 426-7. Od. 8, 454: τὸ δὲ κεν τετελεσμένον ᾗεν.

Il. 3, 309: πεπρωμένον ἐστίν. 5, 873: αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμέν.

287. The force of the copula εἰμί, however, revives under slight pressure. So under emphatic position or correlation.

ᾗσαν ἔκ τε Αἴνου βεβοηθηκότες, THUC. 4, 28, 4; *They had actually come to their help from Aenos.* ᾗν . . . οὐδὲν πεπονθώς, XEN. An. 6, 1, 6.

288. PERFECT PARTICIPLE WITH εἶην ἄν.—Especially worthy of note is the periphrasis of the perfect participle with the optative εἶην and ἄν. This periphrasis gives the opinion of the speaker as to the future ascertainment of a completed action, which action may lie either in the past or in the future of the speaker.

οὐκ ἄτοπον . . . ἂν πεποιηκότες ὑμεῖς εἴητε, εἰ . . . τοῦτον ἀφείητε; DEM. 19, 71; *Would you not prove to have done an absurd thing, if you were to*

acquit this fellow (future)? τέχναι ὅσαι περ σιδήρου δέονται . . . ἡφανισμέναι ἂν εἶεν, PLATO, Legg. 678 E; *All the arts that require the use of iron must have disappeared (past).*

DEM. 19, 71 (see above). 30, 10: οὐκ ἂν διὰ τοῦτο γ' εἶεν οὐκ εὐθὺς δεδωκότες. 39, 15: εἴ τις δίκην ἐξούλης αὐτῷ λαχὼν μηδὲν ἐμοὶ φαίη πρὸς αὐτὸν εἶναι, κυρίαν δὲ ποιησάμενος ἐγγράφαι, τί μᾶλλον ἂν εἴη τοῦτον ἢ ἐμ' ἐγγεγραφώς;

ISOC. 12, 130: οὐκ ἔχω τίνας ἐπαίνους εἰπὼν ἀξίους ἂν εἶην εἰρηκῶς τῆς ἐκείνων διανοίας.

LYS. 1, 2: καὶ ταῦτα οὐκ ἂν εἴη μόνον παρ' ὑμῖν οὕτως ἐγνωσμένα, ἀλλ' ἐν ἀπάσῃ τῇ Ἑλλάδι. 31, 4: εἰρηκῶς ἂν εἶην, (*In that case*) *I should prove to have spoken.*

PLATO, Charm. 157 C: ἔρμαιον . . . γεγονὸς ἂν εἴη ἡ τῆς κεφαλῆς ἀσθένεια τῷ νεανίσκῳ, εἰ ἀναγκασθήσεται καὶ τὴν διάνοιαν διὰ τὴν κεφαλὴν βελτίων γενέσθαι. Legg. 670 E. 678 E. 696 D. 753 E. 782 A. 800 A. 880 E. 892 A. 896 C. *Ibid.* D. 907 C: καλῶς ἡμῖν εἰρημένον ἂν εἴη τὸ προοίμιον, *Our introduction must have been a good thing.* Meno, 85 D. Phaedr. 262 D. 263 C.

XEN. Cyr. 1, 2, 13: ἐπειδὴν . . . τὰ πέντε καὶ εἴκοσιν ἔτη διατελέσωσιν, εἴησαν . . . ἂν οὗτοι πλείον τι γεγονότες ἢ τὰ πενήκοντα ἔτη ἀπὸ γενεᾶς.

EUR. Hipp. 349: ἡμεῖς ἂν εἶμεν θατέρῳ κεχρημένοι (306).

289. PERFECT PARTICIPLE PARALLEL WITH AN ADJECTIVE.—The adjectival character of the perfect participle is not infrequently shown by parallelism with the adjective.

οὕτως ἐστὶν ἀνόητος καὶ παντάπασιν ὑμῶν καταπεφρονηκώς, LYCURG. 68.

LYCURG. 68 (see above).

LYS. 14, 2: οὐ γὰρ μικρὰ τὰ ἁμαρτήματα . . . ἀλλ' οὕτω πεπραγμένα καὶ εἰς τοσοῦτο κακίας ἀφειγμένα.

290. PERFECT PARTICIPLE AS PREDICATE OF THE PARTICIPLE OF εἰμί.—Even the perfect participle, however, is seldom so purely adjectival as to suffer combination with the participle of εἰμί.

οὐκ εἰωθὸς ὄν, EUR. Hec. 358.

AR. Ran. 721: τοῦτοισιν οὖσιν (where Meineke reads τοῦτοισι τοῖσιν) οὐ κεκιβδηλευμένοις.

EUR. Hec. 358 (see above).

291. PERIPHRAISIS WITH THE PRESENT PARTICIPLE.—On the periphrasis with the present participle see 191. To the examples with the present auxiliary, add the following with other tenses.

ISAE. 3, 65: εἰ ἦν γνησία θυγάτηρ ἐκείνῳ καταλειπομένη. *Ibid.* 72: εἰ ἦν γνησία θυγάτηρ τῷ ἡμετέρῳ θεῷ καταλειπομένη.

ISOC. 5, 110: *μίαν . . . πράξιν . . . ἥπερ ἦν προσήκουσα μὲν καὶ πρέπουσα . . . , τὸν δὲ καιρὸν ἔχουσα μάλιστα σύμμετρον*, *One action, which was suitable and becoming and admirably opportune.*

LYS. 13, 39: *μεταπέμπονται εἰς τὸ δεσμωτήριον ὁ μὲν ἀδελφὴν, ὁ δὲ μητέρα, ὁ δὲ γυναῖκα, ὁ δ' ἢ τις ἦν ἐκάστῳ αὐτῶν προσήκουσα.*

ANTIPHON, 2 γ 3: *ἀρκοῦσα ἦν.* 5, 18: *ἦν τοῦτο συμφέρον.*

THUC. 2, 67, 1: *οὗ ἦν (there lay) στράτευμα τῶν Ἀθηναίων πολιορκοῦν* (not periphrastic). 3, 2, 2: *ἃ μεταπεμπόμενοι ἦσαν* (Cobet: *μεταπεπεμμένοι*).

PIND. P. 6, 28-9: *ἔγεντο καὶ πρότερον Ἀντίλοχος βιατὰς | νόημα τοῦτο φέρων* (*an upholder of this spirit*).

292. Present Participle parallel with an Adjective:

ῥαθυμότατοι ἔσεσθε καὶ ἥκιστα ἐπὶ τοῖς δεινοῖς ὀργιζόμενοι, LYCURG. 27; *You will be most easy-going and least resentful of outrages.*

LYCURG. 27 (see above).

DEM. 3, 25: *σώφρονες ἦσαν καὶ σφόδρ' ἐν τῷ τῆς πολιτείας ἥθει μένοντες*. [35], 46: *βδελυρὸς τίς ἐστι καὶ ὑπερβύλλων ἅπαντας ἀνθρώπους τῷ πονηρὸς εἶναι.*

LYS. 14, 2: *οὐ γὰρ μικρὰ τὰ ἁμαρτήματα οὐδὲ συγγνώμης ἄξια, οὐδ' ἐλπίδα παρέχοντα ὥς κτέ.*

PLATO, ALC. II, 138 D: *εἰσὶ τινες . . . ἄφρονές τε καὶ φρόνιμοι, καὶ μαινόμενοι ἕτεροι.*

293. PERIPHRASES WITH THE AORIST PARTICIPLE. — Periphrases with the aorist participle are rare. In most instances the aorist may be regarded as the short-hand of the perfect, or as a manner of characterizing adjective or quasi-substantive. Here and there, however, there seems to be an effort to evolve a more exact aoristic future.

ἦσαν δὲ τινες καὶ γενόμενοι τῷ Νικίᾳ λόγοι πρότερον, THUC. 4, 54, 3; *Conferences had actually been held with Nikias even before.* *ἔφραζον ὥς σφί θεὸς εἶη φανείς*, HDT. 3, 27; *They set forth how a god had actually appeared to them.*

DEM. [52], 9: *ὁ Λύκων τυγχάνει ὦν καὶ ἄπαις καὶ κληρονόμον οὐδένα οἴκοι καταλιπών*.¹

LYS. [2], 13: *οὐκ εἰδότες ὅποιοί τινες ἄνδρες ἔσσονται γενόμενοι* (= *ἐπειδὴ ἄνδρες γένοντο*). [20], 1: *οἱ μὲν (some) γὰρ ἐπιβουλεύσαντες ἦσαν αὐτῶν* (*ἦσαν αὐτῶν* is probably *belonged to their number*).

ANTIPHON, 2 γ 8: *οὗτος ἂν καὶ οὐδεὶς ἕτερος ἀποκτείνας αὐτὸν εἶη*, *This man and no other must have been his murderer.* (ὁ ἀποκτείνας would be more natural.) Similarly 3 δ 4 and 5.

PLATO, Legg. 961 B-C: *τοιούτων τί που λεχθὲν ἡμῖν ἦν ἐν τοῖς ἔμπροσθεν*

¹ See A. J. P. xii (1891), 79.

λόγοις; (Phileb. 64 B: ϕ μὴ μίξωμεν ἀλήθειαν οὐκ ἂν ποτε τοῦτο ἀληθῶς γίγνοιτο οὐδ' ἂν γενόμενον εἴη is not to be counted. οὐδ' ἂν γενόμενον εἴη = οὐδ' ἂν εἴη εἰ γένοιτο. In like manner analyze Legg. 739 E.) Politic. 265 D: ταῦτ' ἔστω ταύτη λεχθέντα. Soph. 217 C: μὴ . . . ἀπαρνηθεὶς γένη.¹

XEN. An. 7, 6, 36: ἦν δὲ ποιήσητε . . . κατακανόντες (Dindorf κατακεκονότες) ἔσεσθε. The reading κατακανόντες is favored by the coincidence of action.)

THUC. 4, 54, 3 (see above).

HDT. 2, 10: ἔργα ἀποδεξάμενοι μεγάλα εἰσί. 3, 27 (see above). 5, 69: ἦν . . . τὸν δῆμον προσθέμενος πολλῶ κατῦπερθε τῶν ἀντιστασιωτῶν, *It was true that he had gained over the commons far beyond his rival.* 7, 206: ἦν γὰρ κατὰ τὸντὸ Ὀλυμπιάς τούτοις τοῖσι πρήγμασι συμπεσοῦσα (= σύγχρονος).

EUR. Suppl. 511: ἐξαρκέσας ἦν Ζεὺς ὁ τιμωρούμενος.

SOPH. Ai. 588: μὴ προδοὺς ἡμᾶς γένη (*prove traitor*). Ant. 1067: νέκυν νεκρῶν ἀμοιβὸν ἀντιδοὺς ἔσει. O. C. 816: ἦ μὴν σὺ κἄνευ τοῦδε λυπηθεὶς ἔσει. O. R. 89-90: οὔτε γὰρ θρασὺς | οὔτ' οὖν προδείσας εἰμὶ. τῷ γε νῦν λόγῳ. 970: οὕτω δ' ἂν θανῶν εἴη 'ξ ἐμοῦ (parallel with the periphrastic perfect optative with ἂν, θανῶν being practically the perfect of θνήσκω). Ph. 772-3: μὴ σαυτὸν θ' ἅμα | κἄμ' . . . κτείνας γένη [parodied by COM. Phryn. 2, 605 (= fr. 20, Trag. Gr. Fr. N.²): ϕ φίλτατ' ἀνδρῶν, μή μ' ἀτιμάσας γένη].

PIND. P. 2, 72: γένοι' οἷος ἐσσι μαθὼν (but see B. L. G. ad loc.).

HOM. Il. 4, 210-1: ἀλλ' ὅτε δὴ ῥ' ἴκανον, ὅθι ξανθὸς Μενέλαος | βλήμενος ἦν is not an example. βλήμενος does not go with ἦν.

294. AORIST PARTICIPLE WITH FORMS OF φαίνομαι. —The aorist participle with forms of φαίνομαι is especially worthy of note as a valuable periphrasis.

αὐτὸς μὲν οὔτε λαβὼν οὐδὲν οὔτ' ἐπιχειρήσας λαβεῖν φανήσομαι, DEM. 21, 40.

DEM. Often of the future ascertainment of a past action. So 5, 10: οὐδὲν τούτων οὔτ' ἐξαπατήσας οὔτε σιγήσας ἐγὼ φανήσομαι, ἀλλὰ προειπὼν ὑμῖν κτέ. 20, 80. 21, 39. 40 (see above). 22, 47, and elsewhere.

ISOC. 12, 78: τούτου δὲ κάλλιον στρατήγημα . . . οὐδεὶς φανήσεται πράξας. 83: φανήσεται ποιησάμενος. (Cf. 41: φανησόμεθα . . . ἀπολελοιπότες. 138: φανεῖν ἂν . . . εἰρηκῶς. 172. 209.)

LYS. 25, 16: εἰς τὸν κατάλογον . . . καταλέξας οὐδένα φανήσομαι, *It will appear that I have put no one in the catalogue.*

295. PERIPHRASTIC AORIST PARTICIPLE WITH ἔχω. —The periphrastic aorist participle with ἔχω emphasizes the maintenance of the result

¹ A. J. P. iv (1883), 306.

and is therefore an equivalent of the perfect, the double nature of which is thus analyzed, *ἔχω* representing one end, the participle the other. The periphrasis seems to have originated in the transitive use of *ἔχω*, *I have*, *hold*, though others consider *ἔχω* to be intransitive and nearly equal to *εἰμί*. It is not always possible to feel the original force, and in Herodotus and the tragic poets *ἔχω* and the participle are used frankly as parallels to the perfect.¹

τὸν λόγον δέ σου πάλοι θαυμάσας *ἔχω*, PLATO, Phaedr. 257 C; *I have long been in a state of wonderment about your speech.*

DEM. 9, 12: καὶ μὴν καὶ Φερὰς . . . *ἔχει καταλαβών.*

AESCHIN. 1, 15: ἐνὶ κεφαλαίῳ πάντα τὰ τοιαῦτα συλλαβὼν *ἔχει.*

PLATO, Gorg. 456 A: συλλαβοῦσα . . . *ἔχει.* Legg. 793 B. Phaedr. 257 C (see above). Tim. 30 C.

THUC. 1, 30, 1: Κορινθίους δὲ δῆσαντες *εἶχον.* 1, 38, 6: Ἐπίδαμνον . . . *ἐλόντες βία ἔχουσι.*

HDT. 1, 41: ἐγὼ σε . . . ἐκάθηρα καὶ οἰκίοισι ὑποδεξάμενος *ἔχω* (in contrast to the aorist). 6, 12: ἀνδρὶ Φωκαέϊ . . . ἐπιτρέψαντες ἡμέας αὐτοὺς *ἔχομεν.* 7, 9, α): *ἔχομεν* δὲ αὐτῶν παῖδας καταστρεψάμενοι (cf. DEM. 4, 6: πάντα κατέστραπται, καὶ *ἔχει*).

EUR. Ion, 735-7: ὦ θύγατερ, ἄξι' ἀξίων γεννητόρων | ἦθη φυλάσσεις κοῦ καταισχύνασ' *ἔχεις* | τοὺς σοὺς παλαιοὺς ἐγγόνους αὐτόχθονας. Phoen. 856-7.

SOPH. Ai. 21-2: νυκτὸς γὰρ ἡμᾶς τῇσδε πρῶτος ἄσκοπον | *ἔχει* περάνας, εἴπερ εἴργασται τάδε (parallel with the perfect). 676. Ant. 22. 31-2. 180. 192-3. O. R. 577. Ph. 942-3.

PIND. N. 1, 31: οὐκ ἔραμαι πολὺν ἐν μεγάρῳ πλοῦτον κατακρύψαις *ἔχειν.*

HES. O. et D. 42: κρύψαντες γὰρ *ἔχουσι* θεοὶ βίον ἀνθρώποισι.

HOM. Il. 1, 356: ἐλὼν γὰρ *ἔχει* γέρας (= εἶλε καὶ *ἔχει*).

296. PERIPHRASTIC PERFECT PARTICIPLE WITH *ἔχω*.—The periphrastic perfect participle with *ἔχω* is also found.

PLATO, Theaet. 200 A: ἐπιστήμην ἄρα οἰήσεται τεθηρευκὼς *ἔχειν.*

XEN. An. 1, 3, 14: ὦν . . . πολλὰ χρήματα *ἔχομεν* ἀνηρπακοῦτες.

SOPH. Ph. 600: ὦν γ' *εἶχον* ἥδη χρόνιον ἐκβεβληκότες.

Epistolary Tenses

297. In letters the aorist is sometimes used from the point of view of the receiver.

Κρήνης, ᾧ ἔδωκα τὴν ἐπιστολήν, ἔστι . . . καὶ σοὶ φίλος, PLATO, [Ep.] 15; *Crenes, to whom I gave (gave) this letter, is a true friend to you also.*

¹ See also Ph. Thielmann in Abhandlungen Wilhelm von Christ dargebracht von seinen Schülern, München, 1891, pp. 294-306.

ISOC. Ep. 3, 1 : ἡβουλήθην = βούλομαι. *Ibid.* 4, 1 : προειλόμην = προήρημαι.
 PLATO, [Ep.] 15 (see above).

298. As there are few genuine Greek letters of the classical period, we have not the material to determine whether there was ever such an extensive permutation of tenses as we find in Cicero's letters. The aorist in the N. T. is clearly due to Roman influence, and is not to be cited.

Tenses of the Moods

299. In the language of classic prose the indicative alone expresses the sphere of time directly (183), the other moods express the sphere of time indirectly.

300. It must be noticed, however, that in the earlier language the optative appears to have been used as a potential of the past; hence its affinity with the past tenses in *oratio obliqua*, hence, perhaps, the occasional use of the present optative as a real imperfect. Nor, on the other hand, are we to overlook the fact that the indicative loses its sphere of time in unreal conditional sentences.

301. Subjunctive and imperative are both future by their nature. So also is the optative outside of *oratio obliqua*. Under the head of future are included immediate and indefinite present. When we use, then, "present," "perfect," and "aorist" of the non-indicative moods, we mean by present "continuance," by perfect "completion," and by aorist "attainment."

302. In not a few verbs, owing to their sense, some of the modal tenses are not used, some are rare. We should not expect to find ἀπολλύοιτο, and χαρείη (HOM. II. 6, 481) is scarce.

Tenses of the Imperative

303. PRESENT (durative):

γίγνωσκε σαυτόν, AESCHYL. P. V. 309; *Learn, strive, to know thyself.*

AORIST (attainment):

γνώθι σαυτόν, PLATO, Protag. 343 B; "*Come to a knowledge of thyself.*"

PERFECT (completion):

ἀερερίφω κύβος, COM. Men. 4, 88; *Let the die be cast and stay cast.*

For additional examples see under *Imperative Mood*.

Tenses of the Subjunctive

304. PRESENT:

σκοπώμεθα, PLATO, Protag. 314 B; *Let us consider* (a course of study).

μή διώκωμεν, HDT. 8, 109; *Let us give up the pursuit.*

AORIST:

σκεψώμεθα, PLATO, Protag. 330 B; *Let us consider* (each part by itself).
εἴπω . . . σοι τὸ αἴτιον; Theaet. 149 B; *Shall I tell you the reason?*

For additional examples see chapters on the Subjunctive and the Imperative Mood.

Tenses of the Pure Optative

305. PRESENT:

νικῶν δ' ὅ τι πᾶσιν μέλλει συνοίσειν, DEM. 4, 51; *May that prevail which shall advantage all!* ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην, AR. Vesp. 1431.

AORIST:

ὑμεῖς δ' ἔλοισθ' ὅ τι καὶ τῇ πόλει καὶ ᾗσιν συνοίσειν ὑμῖν μέλλει, DEM. 3, 36; *May you choose that which shall advantage both the state and all of you!*

PERFECT:

Chiefly with such perfects as are equivalent to presents.

αὐτίκα τεθναίην, HOM. Il. 18, 98; *May I be dead forthwith!* αἱ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη, Od. 6, 244 (periphrastic perfect).¹

For further examples see under the *Optative Mood*.

Tenses of the Optative with ἄν

306. PRESENT (Future ascertainment of a present, future, or past imperfect action):

φᾶυλοι . . . ἄν . . . εἶεν, PLATO, Apol. 28 B-C; *They must be sorry fellows.* τάχα δὲ ἄν καὶ οἱ ἀποδόμενοι λέγοιεν (*might have told the tale*) ἀπικόμενοι ἐς Σπάρτην ὡς ἀπαιρεθείησαν ὑπὸ Σαμίων, HDT. 1, 70.

AORIST (Future ascertainment of an aoristic action, rarely of the past):

οὐκ ἄν ἄρνηθείην, DEM. 21, 191; *I can't deny it.* τάχα δ' ἄν τι καὶ τοῦ ὀνόματος ἐπαύροιτο, HDT. 7, 180; *Perhaps he may to some extent have had his name also to thank for that* (as if ἐπαυρόμενος ἄν γένοιτο).

PERFECT (Future ascertainment of a completed action):

λέληθέ σε . . . ; . . . πῶς ἄν . . . λελήθοι (με); XEN. Conv. 3, 6; *Has it escaped your observation? How can it have escaped my observation?* ἡμεῖς ἄν εἶμεν θατέρῳ κεχρημένοι, EUR. Hipp. 349; *We must have felt the worser half.*

See further the chapter on the *Optative with ἄν*.

¹ The analysis which involves the future ascertainment of a past action, while not infrequent in sentences of opinion (optative and ἄν), is naturally rare in sentences of wish, which are not analytical, so that for an example of this form of wish, we must have recourse to the manufactured sentences of a grammarian. εἴθε νενικήκοι μου ὁ παῖς, εἴθε δεδοξασμένος εἴη, APOLLONIUS DYSC. p. 251, 25-6 (Bekk.); *May my son have conquered* (action decided, ascertainment still in suspense); *may he have covered himself with glory.*

Tenses of the Optative as Representative of the Indicative

307. The optative as the representative of the indicative in *oratio obliqua* after a past tense ordinarily represents the corresponding tenses of the indicative from the point of view of the speaker.

Present Optative (= Present Indicative):

ἔλεγεν ὅτι εἰ . . . βλαβερά τῇ Λακεδαίμονι πεπραχὼς εἴη (= πέπραχε), δίκαιος εἴη (= δίκαιός ἐστι) ζημιοῦσθαι, XEN. Hell. 5, 2, 32; *He said that if he had (has) done what was damaging to Lacedaemon, he deserved (deserves) to be punished.*

LYS. 12, 6: ἔλεγον . . . ὥς εἶέν τινες τῇ πολιτείᾳ ἀχθόμενοι.

PLATO, Euthyd. 276 E: ἀπεκρίνατο ὅτι μανθάνοιεν οἱ μανθάνοντες ἃ οὐκ ἐπίσταντο.

XEN. Hell. 5, 2, 32 (see above).

HDT. 1, 83: ἦλθε ἄλλη ἀγγελίη, ὥς ἡλώκοι τὸ τεῖχος . . . καὶ ἔχοιτο Κροίσος ζωργηθείς.

SOPH. Tr. 161-2: εἶπε μὲν λέχους ὅτι | χρεῖη μ' ἐλίσθαι κτήσιν.

HOM. Only after interrogatives. Od. 15, 423: εἰρώτα δὲ ἔπειτα τίς εἴη καὶ πόθεν ἔλθοι. 17, 368.¹

308. *Aorist Optative* (= Aorist Indicative):

ἀπήγγελλεν ὥς τὸ . . . ἄστν . . . ἑαλωκὸς καταλίποι, LYCURG. 18; *He reported that he had left the city captured.*

LYCURG. 18 (see above).

DEM. [34], 11: ἔλεγεν ὅτι οὔτε τὰ χρήματα ἐνθοιτο εἰς τὴν ναῦν οὗτος . . . οὔτε τὸ χρυσίον ἐιληφὼς εἴη παρ' αὐτοῦ ἐν Βοσπόρῳ. [52], 15 (see 312). [59], 81 (see 311).

XEN. An. 4, 3, 11: ἔλεγον ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ὥς ἐπὶ πῦρ, κᾶππειτα κατίδοιεν . . . γέροντά τε καὶ γυναῖκα κτέ. Hell. 1, 7, 5 (see 312).

AR. Ach. 648-9: ἠρώτησεν . . . τοῦτον τὸν ποιητὴν ποτέρους εἴποι κακὰ πολλά. Vesp. 283: κατείποι.

SOPH. Tr. 431-2: ἤκουσεν ὥς ταύτης πόθῳ | πόλις δαμείη πᾶσα.

PIND. O. 6, 49: εἵρετο παῖδα τὸν Εὐάδνα τέκοι (where see note).

HOM. Od. 15, 423 (307). 17, 368 (307). 24, 237: ὥς ἔλθοι is to be considered interrogative (*how he had come*).

309. *Perfect Optative* (= Perfect Indicative):

ἔλεγον ὅτι ἐγὼ πάντα εἶην (= εἰμί) πεπυσμένος, LYS. 1, 18; *I said that I had found out everything.*

DEM. 18, 22: ἐτόλμα λέγειν ὥς ἄρ' ἐγὼ . . . κεκωλυκὼς εἶην τὴν πόλιν . . . ταύτην (= τὴν εἰρήνην) ποιήσασθαι. [34], 11: ἐιληφὼς εἴη (308).

¹ A. J. P. iv (1883), 419.

Lys. 1, 18 (see above).

PLATO, *Phaedo*, 59 E: ἐπυθόμεθα ὅτι τὸ πλοῖον ἐκ Δήλου ἀφιγμένον εἴη.

XEN. *Hell.* 1, 1, 11: πυθόμενος δὲ ὅτι αἱ τῶν Πελοποννησίων νῆες . . . ἀνηγμέναι εἶεν εἰς Κύζικον, . . . ἦλθεν εἰς Σηστόν. *Hell.* 5, 2, 32: πεπραχὼς εἴη (307).

HDT. 1, 83: ἠλώκοι (307).

310. *Future Optative* (= Future Indicative):

ἔλεγον ὅτι . . . οὐ δυνήσονται (= οὐ δυνησόμεθα) μὴ πείθεσθαι τοῖς Θηβαίοις, XEN. *Hell.* 6, 1, 1; *They said that they would not be able to refuse to obey the Thebans.*

DEM. [50], 56: ἀπεκρίνατό μοι ὅτι οὐδ' ἀκαρῇ δανείσοι.

ISAE. 6, 23: εἰδότες δ' οἱ ἀναγκαῖοι ὅτι ἐξ ἐκείνου μὲν οὐκ ἂν ἔτι γένοιτο παῖδες . . . , φανήσονται δ' ἄλλῃ τινὶ τρόπῳ, καὶ ἐκ τούτων ἔσονται ἔτι μείζους διαφοραί, ἔπειθον κτέ.

ANTIPHON, 1, 11: ἐπεξίοιμι (195).

PLATO, *Euthyd.* 283 A: ἐπεσκόπουν τίνα ποτὲ τρόπον ἄψονται τοῦ λόγου καὶ ὁπόθεν ἄρξονται κτέ.

XEN. *Hell.* 2, 3, 17: πολλοὶ δῆλοι ἦσαν . . . θαυμάζοντες τί ἔσοιτο ἡ πολιτεία. *Ibid.*: ἔλεγεν ὁ Θηραμένης ὅτι . . . ἀδύνατον ἔσοιτο τὴν ὀλιγαρχίαν διαμένειν. 2, 3, 56: εἶπεν ὁ Σάτυρος ὅτι οἰμώξοιτο (= οἰμώξει). 6, 1, 1.

AR. *Eq.* 776: οὐ φροντίζων τῶν ιδιωτῶν οὐδενός, εἰ σοὶ χαριόιμην.

AESCHYL. *Pers.* 356-60: ἔλεξε παιδί σφ' Ξέρξῃ τάδε, | ὥς . . . "Ἕλληνες οὐ μενοῖεν, ἀλλὰ . . . βίσιον ἐκσωσσοῖατο.

PIND. *O.* 9, 115-6: ἐκέλευσεν διακρίναι . . . ἄντινα σχήσοι τις ἡρώων (earliest example).

311. RETENTION OF IMPERFECT AND PLUPERFECT INDICATIVE IN *ORATIO OBLIQUA*.—The imperfect and pluperfect having no optative, the retention of the indicative is to be expected.

ἔδειτο ὁ Θεογένης . . . λέγων ὅτι οὐκ ᾔδει Νεαίρας αὐτὴν οὖσαν θυγατέρα, ἀλλ' ἐξαπατηθεῖν ὑπὸ Στεφάνου, DEM. [59], 81; *Theogenes begged saying that he did not know that she was the daughter of Neaera, but that he had been deceived by Stephanus.*

312. PRESENT OPTATIVE REPRESENTING IMPERFECT INDICATIVE.—In the absence of an imperfect optative the present optative is not infrequently found to represent an imperfect indicative.

διηγούντο ὅτι αὐτοὶ μὲν ἐπὶ τοὺς πολεμίους πλέοιεν (= ἔπλεον), τὴν δὲ ἀναίρειν τῶν ναυαγῶν προστάξειαν . . . Θηραμένει κτέ., XEN. *Hell.* 1, 7, 5; *Their story was that they kept sailing after the enemy and had assigned the picking up of the shipwrecked to Theramenes etc.*

DEM. [52], 15: ἐτόλμησαν μαρτυρῆσαι ὥς ὁ μὲν Κάλλιππος ὄρκον τῷ πατρὶ δοίη (= ἔδωκε), ὁ δὲ πατὴρ οὐκ ἐθέλοι (= οὐκ ἤθελεν) ὁμόσαι.

LYS. I, 14: ἐρομένου δ' ἐμοῦ τί αἱ θύραι νύκτωρ ψοφοῖεν (cf. § 17: ἀναμνησκόμενος . . . ὅτι . . . ἐψόφει). I, 20: κατηγορεῖ . . . ὥς μετὰ τὴν ἐκφορὰν αὐτῇ προσίοι.

XEN. AN. 4, 3, 11: τυγχάνοιεν (see 308). HELL. I, 7, 5 (see above).

See further on this whole subject *Oratio Obliqua* and *Object Sentences*.

Tenses of the Infinitive

INFINITIVE AS A VERBAL NOUN

313. The infinitive as a verbal noun is used chiefly in the present and aorist, more rarely in the perfect. The temporal relation is that of the kind of time.

INFINITIVE AS A SUBJECT¹

314. PRESENT:

a. *Without the article:*

ῥᾶν παραινεῖν ἢ παθόντα καρτερεῖν, EUR. Alc. 1078; 'It is easier to preach than suffer and be strong.

LYS. 8, 2: ἀνιάρων μὲν οὖν ἀναγκάζεσθαι λέγειν περὶ τούτων, ἀδύνατον δὲ μὴ λέγειν.

ANDOC. I, 8: κράτιστον οὖν μοι εἶναι δοκεῖ ἐξ ἀρχῆς ὑμᾶς διδάσκειν πάντα τὰ γενόμενα καὶ παραλιπεῖν μηδέν.

PLATO, Rpb. 555 C: πλοῦτον τιμᾶν καὶ σωφροσύνην ἄμα ἱκανῶς κτᾶσθαι . . . ἀδύνατον.

THUC. I, 5, 2: κόσμος καλῶς τοῦτο δρᾶν.

COM. Archipp. 2, 727: ὥς ἡδὺ τὴν θάλατταν ἀπὸ τῆς γῆς ὀρᾶν | ὦ μῆτέρ' ἐστι.

EUR. Alc. 1078 (see above).

AESCHYL. P. V. 751: πᾶσχειν (see 316).

THEOGN. 211: οἶνόν τοι πίνειν πούλυν κακόν.

HOM. II. I, 274: πεῖθεσθαι ἄμεινον. 2, 453: τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένητ' ἢ νέεσθαι. IO, 174.

315. b. *With the article:*

κακὸν τὸ πίνειν, AR. Vesp. 1253; *A bad thing this drinking.* τὸ βούλεσθαι μ' ἐκνίξε, EUR. I. A. 330.

ISOC. 2, 2: τοὺς μὲν γὰρ ἰδιώτας ἐστὶ πολλὰ τὰ παιδεύοντα, μάλιστα μὲν τὸ μὴ τρυφᾶν ἀλλ' ἀναγκάζεσθαι περὶ τοῦ βίου καθ' ἐκάστην βουλευέσθαι τὴν ἡμέραν.

¹ Or quasi-subject. See *Infinitive*.

PLATO, Alc. II, 143 E: κακὸν ἄρ', ὡς ἔοικεν, ἐστὶν ἢ τοῦ βελτίστου ἄγνοια καὶ τὸ ἀγνοεῖν τὸ βέλτιστον.

XEN. Cyr. 5, I, 11: τὸ . . . ἐρᾶν ἐθελούσιόν ἐστιν.

AR. Vesp. 1253 (see above). fr. 2, 1133: τὸ γὰρ φοβεῖσθαι τὸν θάνατον λῆρος πολὺς.

EUR. Alc. 693: τὸ δὲ ζῆν μικρόν, ἀλλ' ὅμως γλυκύ. Bacch. 389-90: ὁ δὲ . . . βίωτος καὶ τὸ φρονεῖν. Heracl. 240: τὸ συγγενές τε καὶ τὸ προυφείλειν. 476: σιγὴ τε καὶ τὸ σωφρονεῖν. I. A. 330 (see above).

SOPH. El. 265: τὸ τητᾶσθαι (316). 770: δεινὸν τὸ τίκτειν ἐστὶν (136). fr. 239: ἀλλὰ τῷ γῆρα φιλεῖ | χῶ νοῦς ὁμαρτεῖν καὶ τὸ βουλευεῖν ἃ δεῖ.

PIND. O. 9, 38: τὸ καυχᾶσθαι. P. 2, 56: τὸ πλουτεῖν. N. 5, 18: τὸ σιγαῖν.

SIMON. C. 100, 1: τὸ καλῶς θνήσκειν ἀρετῆς μέρος ἐστὶ μέγιστον.

316. AORIST:

a. Without the article:

κρεῖσσον γὰρ εἰσάπαξ θανεῖν | ἢ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς, AESCHYL. P. V. 750-1: 'T is better once for all to die than suffer on forever and forevermore.

DEM. 3, 18: εὖξασθαι μὲν . . . ῥάδιον . . . , ἐλέσθαι δ' . . . οὐκέθ' ὁμοίως εὖπορον.

ANDOC. I, 8: παραλιπεῖν (see 314).

PLATO, Theaet. 187 E: κρείττον γάρ που σμικρόν εὖ ἢ πολὺ μὴ ἱκανῶς περᾶναι.

THUC. I, 22, 1: χαλεπὸν τὴν ἀκρίβειαν αὐτὴν τῶν λεχθέντων διαμνημονεῖν σαι.

AR. Vesp. 367: διατραγεῖν τοῖνυν κράτιστόν ἐστί μοι τὸ δίκτυον.

SOPH. El. 264-5: (ἐ)κ τῶνδ' ἐμοὶ | λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει.

AESCHYL. P. V. 750-1 (see above).

PIND. P. 4, 272: ῥάδιον μὲν γὰρ πόλιν σείσαι.

BACCHYL. III, 47: θανεῖν γλύκιστον.

HOM. Od. 9, 241: ἀργαλέον, βασιλεία, διηνεκέως ἀγορεῦσαι.

Il. 2, 5-6: ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή· | πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὖλον ὄνειρον.

317. b. With the article:

τὸ . . . καταγελασθῆναι ἴσως οὐδὲν πρᾶγμα, PLATO, Euthyph. 3 C; To get laughed at is perhaps a matter of no great consequence.

DEM. I, 23: πολλάκις δοκεῖ τὸ φυλάξαι τὰγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι.

ANDOC. 2, 5: μεγάλη δὲ δήπου καὶ τὸ ἐξαμαρτεῖν δυσπραξία ἐστί.

ANTIPHON, 5, 91: τὸ φθίικως ἀπολῦσαι ὀσιώτερον ἂν εἴη τοῦ μὴ δικαίως ἀπολέσαι.

PLATO, Euthyph. 3 C (see above).

THUC. 3, 58, 2: βραχὺ γὰρ τὸ τὰ ἡμέτερα σώματα διαφθεῖραι.

AR. Lys. 884: οἷον τὸ τεκεῖν.

COM. Antiphan. 3, 150: τὸ προῖκ' ἀποθανεῖν ἐστὶ φανερά ζημία.

EUR. fr. 854: τὸ μὲν σφαγῆναι δεινόν.

PIND. O. 8, 60: ἄγνωμον δὲ τὸ μὴ προμαθεῖν.

ALCAE. 30: τὸ γὰρ | Ἄρευι κατθάνην κάλον.

318. PERFECT:

a. Without the article:

πόλει . . . ἀνάγκη βεβουλευῆσθαι τί χρὴ δρᾶν, PLATO, Legg. 949 E; *A city must needs have a settled policy as to what is to be done.*

DEM. 19, 179: ἡλωκέναι προσήκει. *Ibid.* 282: ἀπολωλέναι. 21, 120: ἀνηρπάσθαι. 36, 13: δεδωκέναι.

LYS. 30, 27: τούτῳ γε προσήκει διὰ μὲν αὐτὸν τεθνάναι, διὰ δὲ τοὺς προγόνους πεπερᾶσθαι.

PLATO, Legg. 949 E (see above). Soph. 222 B: εἰρῆσθαι.

HDT. 5, 18: νόμος . . . ἡμῖν γέ ἐστι . . . κεχωρίσθαι ἄνδρας γυναικῶν.

BACCHYL. XIV, 1: εὖ μὲν εἰμάρθαι παρὰ δαί[μοσιν ἀν]θρώποις ἄριστον.

THEOGN. 181-2: τεθνάμεναι, φίλε Κύρνε, πεινιχρῶ βέλτερον ἀνδρί, | ἢ ζῶειν χαλεπῇ τειρόμενον πεινή.

HOM. Od. 3, 209: νῦν δὲ χρὴ τετλάμεν ἔμπης (cf. Hymn. Merc. 494-5: οὐδέ τί σε χρὴ . . . κεχολῶσθαι).

319. b. With the article:

τὸ δίκης . . . ἀφεῖσθαι μεγάλη δωρεὰ . . . ἦν, DEM. 23, 185; *To have been allowed to go free of punishment was a great boon.*

DEM. 23, 185 (see above).

AESCHIN. 3, 236: τοῦ γὰρ ταῦτ' ἐξεργασθῆναι καλῶς τὸ γεγενῆσθαι τούτων αἴτιον μείζω κατηγορίαν ἔχει.

ISAE. II, 18: οὐκ ἴσχυσε . . . τὸ προνευκῆναι.

XEN. Hiero, 8, 6: αὐτὸ γὰρ τὸ τετιμῆσθαι . . . συνεπικοσμεῖ.

HDT. 5, 6: τὸ μὲν ἐστίχθαι εὐγενὲς κέκριται, τὸ δὲ ἄστικτον ἀγεννές.

AR. Pl. 354-5: τὸ δ' αὖ δεδοικέναι | πρὸς ἀνδρὸς οὐδὲν ὑγιές ἐστ' εἰργασμένον.

EUR. Med. 122-3: τὸ γὰρ εἰθίσθαι ζῆν ἐπ' ἴσοισιν | κρεῖσσον.

SOPH. Ant. 437-8: τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναι | ᾗδιστον.

INFINITIVE AS AN OBJECT

320. PRESENT:

a. Without the article:

νῦν αὐτὸν ἀδελφίζεῖν ἐπιχειρήσουσιν, ISOC. 19, 30; *Now they will undertake to "brother" him.*

ISOC. 5, 87: πολεμεῖν (see 211). 19, 30 (see above).

PLATO, Gorg. 474 A: οὐκ ἠπιστάμην ἐπιψηφίζειν.

XEN. Hiero. 3, 3: τοὺς μοιχοὺς νομίζουσι πολλὰ τῶν πόλεων νηποινεῖ ἀποκτείνειν. *Ibid.* 4, 11: τρέφειν (see 324).

HDT. 3, 83: οὔτε . . . ἄρχειν οὔτε ἄρχεσθαι ἐθέλω.

COM. Philem. 4, 56, 68: αἰτῶ δ' ὑγίειαν πρῶτον, εἴτ' εὐπραξίαν, | τρίτον δὲ χαίρειν, εἴτ' ὀφείλειν μηδενί.

AR. fr. 2, 1038: ἀλλ' οὐ γὰρ ἔμαθε ταῦτ' ἐμοῦ πέμποντος, ἀλλὰ μάλλον | πίνειν, ἔπειτ' ἄδειν κακῶς, Συρακοσίαν τράπεζαν.

SOPH. El. 345-6: ἐλοῦ γε θάτερ', ἢ φρονεῖν κακῶς, | ἢ τῶν φίλων φρονοῦσα μὴ μνήμην ἔχειν.

PIND. O. 3, 36: τοῖς γὰρ ἐπέτραπεν Οὐλυμπόνδ' ἰὼν θαητὸν ἀγῶνα νέμειν.

HOM. Il. 10, 116: σοὶ δ' οἶφ' ἐπέτρεψεν πονέεσθαι.

321. b. *With the article*:

τὸ ἐλληνίζειν παρὰ τούτων ἔγωγε ἔμαθον, PLATO, Alc. I, 111 A; *I learned speaking Greek from them.*

DEM. [33], 4: τὸ . . . πλεῖν καταλέλυκα (202). 57, 18: τὸ ξενίζειν αὐτοῦ κατηγορήκασιν.

PLATO, Alc. I, 111 A (see above). Legg. 847 A: τὸ ζῆν κτάσθω. Theaet. 185 C: οὐσίαν λέγεις καὶ τὸ μὴ εἶναι.

XEN. R. L. 2, 7: ἐφῆκεν αὐτοῖς τὸ μηχανᾶσθαι τὴν τροφήν.

AR. Pax, 454: ἄφελε τὸ παίειν.

SOPH. O. C. 1125-7: τό γ' εὐσεβὲς | μόνοις παρ' ὑμῖν εὔρον ἀνθρώπων ἐγὼ | καὶ τοῦπίεικὲς καὶ τὸ μὴ ψευδοστομεῖν.

322. AORIST:

a. *Without the article*:

οὐκ ὤκνησε τὴν δέσποιναν γῆμαι, DEM. 45, 74; *He did not stick at marrying his mistress.*

DEM. 45, 74 (see above). [50], 57: οὐκ ἤθελε παραλαβεῖν τὴν ναῦν.

PLATO, Euthyph. 3 D: οὐ πάντῃ ἐπιθυμῶ πειραθῆναι.

XEN. Hell. 1, 6, 10: οὐκ ἐδυνάμην ἐμαντὸν πείσαι (151).

COM. Pherecr. 2, 280: σὺ δὲ τράπεζαν εἷσφερε, | καὶ κύλικα κἀντραγεῖν.

EUR. Alc. 669: μάτην ἄρ' οἱ γέροντες εὔχονται θανεῖν.

PIND. O. 6, 25-6: κεῖναι γὰρ ἐξ ἁλλᾶν ὁδὸν ἀγεμονεῦσαι | ταύταν ἐπίστανται.

HOM. Il. 1, 18-9: ὑμῖν μὲν θεοὶ δοῖεν 'Ολύμπια δώματ' ἔχοντες | ἐκπέρσαι Πριάμοιο πόλιν, ἐν δ' οἴκαδ' ἰκέσθαι.

323. b. *With the article*:

τληῖσθαι τὸ κατθανεῖν, AESCHYL. Ag. 1290; *I will endure the dying of the death.*

DEM. 18, 93: τὸ Χερρόνησον καὶ Βυζάντιον σῶσαι . . . ἡ προαίρεσις ἡ ἐμὴ καὶ ἡ πολιτεία διεπράξατο.

ISAE. I, 42: οὗτοι γὰρ τὸ ἀνελεῖν αὐτὰς (= τὰς διαθήκας) ἐκείνου βουλομένου διεκώλυσαν.

ANTIPHON, 2 γ 6: τὸ μὲν ἀλῶναι καὶ ἀποφυγεῖν . . . ἐν ἴσαις ἐλπίσι θῶμεν αὐτῷ εἶναι.

PLATO, Euthyd. 275 C: θαρρεῖ τὸ ἀποκρίνασθαι.

THUC. 3, 40, 3: ἐκ τοῦ εὖ εἰπεῖν τὸ παθεῖν εὖ ἀντιλήψονται.

HDT. 5, 101: τὸ δὲ μὴ λεηλατῆσαι . . . τὴν πόλιν ἔσχε τότε.

EUR. Alc. 694: σὺ γοῦν ἀναιδῶς διεμάχου τὸ μὴ θανεῖν.

AESCHYL. Ag. 1290 (see above).

PIND. O. 2, 107: τὸ λαλαγήσαι θέλων.¹

324. PERFECT:

a. Without the article:

ἀναγκάζονται στράτευμα τρέφειν ἢ ἀπολωλέναι, XEN. Hiero, 4, 11; *They are compelled to keep an army or perish (be ruined).*

DIN. I, 112: βούλεται . . . συγκεχύσθαι πάντα τὰ ἐν τῇ πόλει δίκαια.

DEM. 8, 49: καὶ τεθνάναι μᾶλλον ἢ ταῦτ' εἰρηκέναι βουλοίμην.

ISOC. 5, 29: ἃ μὲν οὖν ἡβουλόμην μοι προειρηθῆσαι ταῦτ' ἐστίν.

PLATO, Rpb. 351 A-B: πόλιν φαίης ἂν ἄδικον εἶναι καὶ ἄλλας πύλεις ἐπιχειρεῖν δουλοῦσθαι ἀδίκως καὶ καταδεδουλῶσθαι. *Ibid.* 406 D: ἀξιοῖ . . . ἐξεμεσαι τὸ νόσημα . . . ἢ καύσει ἢ τομῇ χρησάμενος ἀπηλλάχθαι.

XEN. Hell. 5, 4, 7: εἶπον τὴν θύραν κεκλείσθαι. Hell. 6, 2, 15: ἐκήρυξεν . . . πεπραῖσθαι. Hiero, 4, 11 (see above).

COM. Pherecr. 2, 262: βουλοίμην γὰρ κἂν ἀκαλήφαις τὸν ἴσον χρόνον ἐστεφανῶσθαι.

AESCHYL. Sept. 461-2: ἵππους . . . θελούσας πρὸς πύλαις πεπτωκέναι.

325. b. With the article:

τὸ μὲν γὰρ πόλλ' ἀπολωλέκέναι κατὰ τὸν πόλεμον τῆς ἡμετέρας ἀμελείας ἂν τις θεῖη δικαίως, DEM. I, 10; *This (thing of) having suffered many losses during the war may justly be charged to our negligence.*

DEM. I, 10 (see above). 23, 7: τοῦτο . . . Ἀριστοκράτης ἡδίκηκε, τὸ τοιούτου, οἷον ἐγὼ φημι δείξειν τὸν Χαρίδημον ὄντα, τοσαύτην πεποιῆσθαι πρόνοιαν.

326. FUTURE.—The future infinitive as the object of verbs of creation comes from the blending of the sphere of thought and the sphere of will. Some of the examples are much disputed.

πῦρ ἐνήσειν διενεοῦντο ἐς τὰ ξύλινα παραφράγματα, THUC. 4, 115, 2; *They intended (thought that they would) hurl fire into the wooden ramparts.*

See further the *Infinitive*.

¹ See A. J. P. xv (1894), 509.

INFINITIVE AS THE REPRESENTATIVE OF THE INDICATIVE

327. The infinitive as the representative of the indicative takes all the tenses. See *Accusative and Infinitive*.

Present (= Present Indicative):

τὸν εὐτυχοῦντα καὶ φρονεῖν νομίζομεν, COM. Men. 4, 354, 497; *Him who is lucky we think to have sense withal.* φησὶν ἐπιλήσμων εἶναι, PLATO, Prot. 336 D; *He says that he is forgetful.*

Present (= Imperfect Indicative):

ἀντιλέγειν φῆς τοῖς βουλομένοις ἡμᾶς ἀπολέσαι, LYS. 12, 26; *You declare that you undertook to oppose (ἀντέλεγες) those who wished to destroy us.* ἀποφηνάσθω μὴ μετέχειν, DEM. 19, 117; *Let him declare that he had no part in it.*

Aorist (= Aorist Indicative):¹

οὐ φήσω ἡμᾶς ὀρθῶς ὁμολογήσαι ἡνίκα ὠμολογήσαμεν, PLATO, Theaet. 191 A; *I will not say that we were right to acknowledge (it) when we acknowledged it.*

Perfect (= Perfect Indicative):

φησὶ . . . ἐγκώμιον γεγραφέναι, ISOC. 10, 14; *He says that he has written an encomium.*

Perfect (= Pluperfect Indicative):

καὶ ὁδὸν τε [λέγεται] οὕτω πολλὴν διηνύσθαι αὐτοῖς καὶ τὸν Μῆδον ἔκειν πάλιν, XEN. Cyr. 1, 4, 28; *It is said that not much of their journey had been accomplished yet when the Mede returned.*

Future (= Future Indicative):

οὐκ ἔφη ὁμείσθαι, XEN. Hell. 1, 3, 11; *He said that he would not take an oath.*

Future Perfect (= Future Perfect Indicative):

ὑπολαμβάνω . . . μάτην ἐρραψωδηκότας ἡμᾶς ἔσεσθαι, DEM. 25, 2; *I understand that we shall have delivered our screed to no purpose.*

328. ARTICULAR INFINITIVE AS THE REPRESENTATIVE OF THE INDICATIVE.—The infinitive as the representative of the indicative may take the article.

Present:

ἐν μὲν οὖν ὁμολογεῖται τὸ κρατεῖν τῶν κληρονομιῶν τοὺς ἄρρενας, DEM. [44], 12; *One thing then is agreed on, namely, the males' holding (that the males hold) the inheritance.*

¹ On the aorist as a future, see *Accusative and Infinitive*.

Aorist:

τὸ . . . ἀνοῖξαι τὴν θύραν οὐχ ὁμολογεῖ, DEM. [42], 8: *The opening of the door (the statement that he opened the door) he does not agree to.*

Future:

τὸ δὲ σὲ ἀπορήσειν, οὐκ οἶμαι (sc. μαντικῶς σε εἰρηκέναι), PLATO, CONV. 198 B; *As to the statement that you will be at a loss, I don't think that you have said that in a spirit of prophecy.*

DEM. [42], 8: τὸ μὲν ἀφελεῖν τὸ σημεῖον ὁμολογεῖ, τὸ δ' ἀνοῖξαι τὴν θύραν οὐχ ὁμολογεῖ. [44], 12 (see above). 57, 63: ἐκ . . . γὰρ τοῦ ὄρκου ἐξήλειψαν τὸ ψηφιεῖσθαι (= ψηφιοῦμαι) γνώμη τῇ δικαιοσάτῃ.

PLATO, CONV. 198 B (see above). Phaedo, 61 D: πῶς τοῦτο λέγεις . . . τὸ μὴ θεμιτὸν εἶναι ἑαυτὸν βιάζεσθαι; Phaedr. 244 A: τὸ (the statement that) μανίαν κακὸν εἶναι. Soph. 231 C: τὸ . . . μὴ ῥάδιον εἶναι.

HDT. I, 86: τὸ τοῦ Σόλωνος . . . τὸ μηδένα εἶναι τῶν ζώντων ὄλβιον.

SOPH. Ant. 264-7: ἡμεν δ' ἔτοιμοι . . . θεοὺς ὀρκωμοτεῖν | τὸ μήτε δρᾶσαι μήτε τφ ξυνειδέναι | τὸ πρᾶγμα βουλεύσαντι.

Tenses of the Participle

PARTICIPLE AS A VERBAL ADJECTIVE

329. The participle as a verbal adjective is chiefly used in the present, aorist, and perfect tenses. The temporal relation is that of the kind of time.¹ The sphere of time depends on the context.

PRESENT PARTICIPLE

330. CONTEMPORANEOUS ACTION.—The present participle is generally used of contemporaneous action, either total or partial.

ἐμέ . . . λέγεις τὸν νεώτατον λέγων, PLATO, Parmen. 137 C; *You mean me when you speak of the youngest.* δουλεύουσί γε μαστιγούμενοι καὶ σφατόμενοι, DEM. 9, 66; *They lead the lives of slaves, being scourged and butchered.* λόγους προσφέρων ἀπώλεσεν αὐτήν, LYS. I, 8; (By) *making proposals he ruined her.*

331. *Leading Verb Present:*

DEM. 9, 66 (see above).

PLATO, Parmen. 137 C (see above).

¹ This temporal element is deeply imbedded in the nature of the participle and the use is universal, so that it is not necessary to draw examples from different ranges of classic Greek.

EUR. Andr. 373: ἀνδρὸς δ' ἁμαρτάνουσι ἁμαρτάνει βίον (coincident action), *A woman failing of a husband fails of life.*

332. *Leading Verb Imperfect:*

DEM. 54, 9: ἦ δέ . . . τοὺς ἀλεκτρύνας μιμούμενος τοὺς νενικηκότας (coincident action).

PLATO, Meno, 90 C: πέμποντες τόνδε καλῶς ἂν ἐπέμπομεν (coincident action).

HDT. 9, 21: οἱ Μεγαρέες πιεζόμενοι (*finding themselves pinched*) ἔπεμπον ἐπὶ τοὺς στρατηγούς τῶν Ἑλλήνων κήρυκα.

333. *Leading Verb Future:*

DEM. 14, 12: οὐδὲν οὖν ἀλλ' ἢ ῥαψωδήσουσιν οἱ πρέσβεις περιιόντες.

XEN. Hiero, 11, 15: εὐδαιμονῶν γὰρ οὐ φθονηθήσει (174).

HDT. 4, 98: ταῦτα δὲ ποιέοντες ἐμοὶ μεγάλως χαριεῖσθε (coincident action).

334. *Leading Verb Aorist:*

LYS. 1, 8 (see above).

XEN. Hell. 7, 5, 9: ὁρῶν . . . τὸν . . . χρόνον προβαίνοντα ἐνόμισε πρακτέον τι εἶναι.

HDT. 1, 68: ὁρύσσων ἐπέτυχον σορῶ ἐπταπήχεϊ.

335. *Leading Verb Perfect:*

DEM. 8, 34: νῦν δὲ δημαγωγοῦντες ὑμᾶς καὶ χαριζόμενοι καθ' ὑπερβολήν, οὕτω διατεθήκασιν ὥστε κτέ.

336. *Leading Verb Pluperfect:*

XEN. Hell. 6, 5, 21: δηοῦντι τὴν χώραν οὐδεὶς ἠθελήκει μάχεσθαι.

AR. Ach. 10: 'κεχήνη προσδοκῶν τὸν Αἰσχύλον.

337. PRIOR ACTION.—The action of the present participle is sometimes prior to that of the leading verb. An adverb of time often makes the relation plain.

οἱ Κύριοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφεστήκασιν, XEN. An. 3, 2, 17; *The troops of Cyrus, who were formerly marshalled with us, have now deserted us.*

DEM. 18, 61: καὶ πρότερον κακῶς τοὺς Ἕλληνας ἔχοντας πρὸς ἑαυτοὺς καὶ στασιαστικῶς, ἔτι χεῖρον διέθηκε.

PLATO, Rpb. 518 D: αἱ . . . ἄλλαι ἀρεταὶ καλούμεναι ψυχῆς κινδυνεύουσιν . . . οὐκ ἐνοῦσαι πρότερον ὕστερον ἐμποιεῖσθαι.

XEN. An. 3, 2, 17 (see above).

HDT. 8, 62: σημαίνων δὲ ταῦτα τῷ λόγῳ διέβαινε ἐς Εὐρυβιάδην, λέγων μᾶλλον ἐπεστραμμένα. 9, 27: καὶ γὰρ ἂν χρηστοὶ τότε ἔοντες ὧντοὶ νῦν ἂν εἶεν φλαυρότεροι, καὶ τότε ἔοντες φλαῦροι νῦν ἂν εἶεν ἀμείνονες.

AR. AV. 75: πρότερον ἄνθρωπος ποτ' ὦν.

SOPH. Ant. 1192: ἐγώ, φίλη δέσποινα, καὶ παρὼν ἐρῶ.

MIMNERM. 3: τὸ πρὶν ἐὼν κάλλιστος, ἐπὴν παραμείψεται ὥρη, ! οὐδὲ πατὴρ παισὶν τίμιος οὔτε φίλοις.

HOM. Od. 13, 401: κνυζώσω δέ τοι ὅσσε πάρος περικαλλέ' ἐόντε.

338. SUBSEQUENT ACTION.—The present participle may imply consecutive action, and thus simulate a future (see 193). So φέρων and ἄγων are used almost to the exclusion of οἶσων and ἄξων.

ἡ δὲ Πάραλος εἰς τὰς Ἀθήνας [ἀπέπλευσε] ἀπαγγέλλουσα τὰ γεγονότα, XEN. Hell. 2, 1, 29; *The Paralos sailed off to Athens with a report of (= to report) what had happened.*

ANDOC. 1, 104-5: ἡκουσι . . . οἱ μὲν εἰσόμενοι . . . οἱ δὲ ἀποπειρώμενοι.

XEN. Hell. 2, 1, 29 (see above).

AR. Ach. 178: ἐγὼ μὲν δευρό σοι σπονδὰς φέρων | ἔσπενδον.

EUR. Suppl. 120: τούτους θανόντας ἦλθον ἐξαιτῶν πόλιν.

PIND. O. 7, 13-4: κατέβαν τὰν ποντίαν | ὑμνέων παῖδ' Ἀφροδίτας. P. 4, 105-6: ἰκόμαν | οὔκαδ', ἀρχὰν ἀγκομίζων.¹

HOM. Il. 1, 371-2: ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων | λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα. (Here both resemblance and difference between present and future are manifest.²) Compare Il. 1, 431: ἵκανεν ἄγων with *ibid.* 442-3: πρό μ' ἔπεμψεν . . . παῖδα . . . ἀγέμεν.

AORIST PARTICIPLE

339. The action of the aorist participle is ordinarily prior, but it may be coincident, so especially when the leading verb is aorist or future.

ἀναβάντες εἰς τὸ ὑπερῶν ἐδειπνοῦμεν, LYS. 1, 22; *Going up to the second story, we supped.* τὸ σῶμα σώσας τοὺς λόγους σώσεις ἐμοί, EUR. I. T. 765; *Saving thy body thou wilt save my words.* ἀπώλεσας τὸν οἶνον ἐπιχέας ὕδωρ, TRAG. Aristias, fr. 4; *You spoiled the wine by adding water.*

340. Leading Verb Present:

HDT. 6, 37: πίτυς . . . ἐκκοπεῖσα βλαστὸν οὐδένα μετίει (134).

COM. Men. 4, 340, 10: ἀχάριστος ὅστις εὖ παθὼν ἀμνημονεῖ.

341. Leading Verb Imperfect:

LYS. 1, 22 (see above). *Ibid.* 24: παραλαβὼν δ' ὡς οἶόν τε ἦν πλείστους . . . ἐβάδιζον.

¹ See B. L. G., Introd. Ess., cxii.

² The examples cited for Homer do not seem to be very cogent. See Bolling, *The Participle in Hesiod*, Reprint from Catholic University Bulletin, Vol. III, p. 439.

THUC. 6, 69, 1: ἀναλαβόντες τὰ ὅπλα εὐθὺς ἀντεπῆσαν (206).

EUR. I. T. 27: μεταρσία ληφθεῖς' ἐκαινόμην ξίφει.

342. Leading Verb Future.

Prior Action:

DEM. 14, 31: εἰς Φρυγίαν ἐλθὼν δουλεύσει;

HDT. 2, 5: κατεῖς καταπειρητήρην πηλὸν τε ἀνοίσεις κτέ. (258).

343. Coincident Action:

EUR. I. T. 765 (see 339). Med. 383: θανοῦσα θήσω τοῖς ἐμοῖς ἐχθροῖς γέλων.

344. Leading Verb Aorist:

Prior Action:

DEM. 54, 20: ὑγὴς ἐξελθὼν φοράδην ἦλθον οἴκαδε.

LYS. 1, 27: πληγεῖς κατέπεσεν εὐθύς, *He was stabbed and fell at once.*

PLATO, Euthyd. 273 C: εἰπὼν οὖν ταῦτα κατεφρονήθη ὑπ' αὐτοῖν (174).

345. Coincident Action:¹

ISOC. 19, 9: Θράσυλλος . . . τούτους μόνους παῖδας γνησίους καταλιπὼν . . . τὸν βίον ἐτελεύτησεν.

DEM. 18, 208: οὐκ ἔστιν ὅπως ἡμάρτετ(ε) . . . τὸν ὑπὲρ τῆς ἀπάντων ἐλευθερίας καὶ σωτηρίας κίνδυνον ἀράμενοι.

ISAE. 7, 33: τί βέλτιον ἂν ἔπραξεν ἢ ταῦτα βουλευσάμενος ἅπερ ἐποίησεν;

PLATO, Theaet. 185 E: εὖ ἐποίησάς με μάλα συχνοῦ λόγου ἀπαλλάξας.

XEN. Cyr. 1, 4, 13: καλῶς . . . ἐποίησας προειπὼν. *Ibid.* 7, 5, 48: καλῶς . . . ἐποίησας . . . ἄρξας τοῦ λόγου.

HDT. 3, 38: ὀρθῶς μοι δοκεῖ Πίνδαρος ποιῆσαι νόμον πάντων βασιλέα φήσας εἶναι. 5, 24: εὖ . . . ἐποίησας ἀπικόμενος.

AR. Pax, 630-1: λίθον | ἐμβαλόντες ἐξμέδιμον κυψέλην ἀπώλεσαν.

TRAG. Aristias, (Sat. Dr.) fr. 4 (see 339).

BACCHYL. VI, 15: στάδιον κρατήσας | Κέον εὐκλέϊξας. X, 15: ἀνδησάμενος . . . θῆκας.

PIND. I. 5, 51: εἰπὲν τε φωνήσας ἄτε μάντις ἀνὴρ.

HOM. Il. 1, 434: ἰστὸν δ' ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες.

346. Leading Verb Perfect:

DEM. 36, 18: τὰ γράμμαθ' ἡ μήτηρ ἠφάνικεν πεισθεῖς' ὑπὸ τούτου.

347. Leading Verb Pluperfect:

DEM. 36, 8: ὁ Πασίων ἐτετελευτήκει ταῦτα διαθέμενος.

¹ On the "adverbial" group with φθάνω, λανθάνω, τυγχάνω, see *Participle* and A. J. P. xii (1891), 76-79.

PERFECT PARTICIPLE

348. The perfect participle expresses completion.

Leading Verb Present :

DEM. 24, 6 : τί δὴ ποτ' ἐγὼ μετρίως . . . τὸν ἄλλον χρόνον βεβιωκώς, νῦν ἐν ἀγῶσι καὶ γραφαῖς δημοσίαις ἐξετάζομαι.

349. *Leading Verb Imperfect :*

DEM. 14, 36 : κοινὸν ἐχθρὸν ἐκείνῳ ὑπειληφότες ὁμονόουν ἀλλήλοις.
23, 127 : Κότυν εὐθὺς ἀπεκτονὼς οὐκ ἀσφαλὲς ἦγείτ' ἀπελθεῖν ὅποι τύχοι.

350. *Leading Verb Aorist :*

DEM. 37, 10 : ἀφικόμενν σχεδὸν τι πάντ' ἀπολωλεκώς ὅσ' ἔχων ἐξέπλευσα.

351. *Leading Verb Perfect :*

DEM. 55, 23 : οὐδὲν ἀπολωλεκώς . . . τηλικαύτην μοι δίκην εἴληχε.

352. *Leading Verb Future :*

DEM. 28, 16 : τὰ χρήματα πάντ' ἀπεστερηκώς . . . ἐλεεῖσθαι νῦν ὑφ' ὑμῶν ἀξιῶσει.

353. *Leading Verb Pluperfect :*

DEM. 1, 8 : ἤκομεν (= plupf.) Εὐβοεῦσιν βεβοηθηκότες, *We had returned from having reinforced the Euboeans.*

PARTICIPLE AS THE REPRESENTATIVE OF THE INDICATIVE

354. The participle as the representative of the indicative takes all the tenses, the future as well as the present, the perfect, and the aorist.

The participle represents the indicative only after verbs of intellectual perception and those that are causative of the same. For actual perception, see *Object Sentences*.

355. PRESENT PARTICIPLE.—The present participle represents durative action, regularly contemporaneous, occasionally prior.

Contemporaneous Action after a Principal Tense = Present Indicative :

DEM. 29, 25 : βούλομαι . . . ἐξελέγξαι . . . αὐτὸν ψευδόμενον (= ὅτι ψεύδεται), *I wish to prove him to be a liar, that he is a liar.*

356. *Contemporaneous Action after an Historical Tense = Imperfect Indicative :*

DEM. [34], 13 : ἡσθόμην αὐτὸν διακρουόμενόν με (= ὅτι διεκρούετό με, or, by *representatio*, ὅτι διακρούεται με), *I perceived that he was trying to cheat me.*

357. *Prior Action = Imperfect Indicative:*

οἶδά σε λέγοντα (= ὅτι ἔλεγες), XEN. Cyr. I, 6, 6; *I know that you used to say.*

DEM. 21, 12: Μειδίας δ' ἐν αὐταῖς ταύταις ταῖς ἡμέραις ἄξια τοῦ δοῦναι τὴν ἐσχάτην δίκην ποιῶν (= ὅτι ἐποίει) δειχθήσεται.

LYS. 10, 4: φαίνομαι οὖν τρισκαίδεκέτης ὢν ὅτε ὁ πατὴρ ὑπὸ τῶν τριάκοντα ἀπέθνησκε.

XEN. Cyr. I, 2, 2: φύσιν . . . τῆς μορφῆς καὶ τῆς ψυχῆς τοιαύτην ἔχων διαμνημονεύεται. *Ibid.* I, 6, 6 (see above).

HDT. 6, 121: φαίνονται μισοτύραννοι ἐόντες.

358. AORIST PARTICIPLE = Aorist Indicative.

εὐρήσετ' αὐτὸν τὴν . . . πόλιν διὰ Λακεδαιμονίων ἀσθενῇ ποιήσαντα, DEM. 15, 24; *You will find that he made the city weak by means of the Lacedaemonians.*

359. PERFECT PARTICIPLE = Perfect Indicative.

οἶδά σε . . . ἐγὼ καὶ ιδιώτην γεγεννημένον καὶ νῦν τύραννον ὄντα, XEN. Hiero, I, 2; *I know that you have been a private citizen and are now an absolute ruler.*

360. FUTURE PARTICIPLE = Future Indicative.

σαφῶς . . . ᾔδει ὁ λωσόμενος, ANTIPHON, 2 a 8; *He knew clearly that he would be convicted.*

ANTIPHON, 2 a 8 (see above).

THUC. 3, 67, 1: ἵνα ὑμεῖς . . . εἰδῆτε δικαίως αὐτῶν καταγνωσόμενοι.

HDT. 5, 42: εὖ . . . ἐπίστατο κατ' ἀνδραγαθίην αὐτὸς σχησων τὴν βασιλιήν.

SOPH. Ai. 1155: ἴσθι πημανούμενος.

On the Future Participle after Verbs of Motion, see Index.

MOODS

Indicative Mood

361. The indicative mood represents the predicate as a reality. It is sometimes called the declarative mood or mood of direct assertion. *φημί, I say.*

362. USE OF THE INDICATIVE.—The use of the Greek indicative is in the main the same as that of the English indicative. It must, however, be noticed that the English indicative and the English subjunctive (optative) coincide to a considerable extent in form. Hence the apparent coincidence in syntax, where there is real diversity. In “*I had fainted, unless*

I had believed," Ps. 27, 13, both "I had fainted" and "I had believed" are subjunctives, or rather optatives.

363. The differences to be specially noted are these:

1. EXPRESSION OF POSSIBILITY, POWER, OBLIGATION, AND NECESSITY. — The Greek language expresses possibility and power, obligation and necessity, and abstract relations generally, as facts; whereas our translation often implies the failure to realize.

συνέπλει . . . τὰ . . . ἀνδράποδα ἃ ἔδει αὐτὸν ἀπολύσαι, ANTIPHON, 5, 20; *The slaves whom he was to release were on board with him.* οἱ . . . ἐν ταῖς τεσσαράκοντα ναυσὶ Πελοποννήσιοι, οὓς ἔδει ἐν τάχει παραγενέσθαι, . . . ἐνδιέτριψαν, THUC. 3, 29, 1; *The Peloponnesians in the forty ships whose business it was to get (who ought to have got) there quickly, loitered on the way.* τότε ξυναλγείν χρῆν σ' ὅτ' ὠλλύμην ἐγώ, EUR. Alc. 633; *tum acquius dolere FUERAT fata cum me tollerent* (Buchanan).

DIN. 1, 81: ὅτε μὲν ἔδει μάχεσθαι . . . ᾗχετ' ἀπίων οἴκαδε, ἐπειδὴ δὲ προσῆκεν οἴκοι κινδυνεύειν . . . ᾗχετ' ἐκ τῆς πόλεως ἀποδράς.

DEM. 18, 191: ἐχρῆν . . . ἔδει. 29, 41: πολὺ κάλλιον ἦν . . . διώκειν. [46], 5: ἔδει. [47], 76: γεωργῶ δὲ πρὸς τῷ ἵπποδρόμῳ, ὥστε οὐ πόρρω ἔδει αὐτὸν ἐλθεῖν.

LYS. 12, 32: χρῆν δέ σε . . . εὔπερ ἦσθα χρηστός . . . τοῖς μέλλουσιν ἀδίκως ἀποθανεῖσθαι μνηστὴν γενέσθαι.

ANDOC. 1, 20: ἡ ἐμὲ ἡ ἐκέινον ἔδει ἀποθανεῖν, *aut mihi aut illi moriendum erat.*

PLATO, Apol. 34 A: καὶ ἄλλους πολλοὺς ἐγὼ ἔχω ὑμῖν εἰπεῖν, ὧν τινα ἐχρῆν . . . παρασχέσθαι Μέλητον μάρτυρα.

HDT. 3, 66: οὐ γὰρ ἦν οἱ ἀσφαλὲς . . . φάναι τὸν Κύρου υἱὸν ἀπολωλεκέναί. 8, 6. 8, 68, α): ἀπήλλαξαν οὔτω ὥς κείνους ἔπρεπε.

AR. Nub. 963: πρῶτον μὲν ἔδει παιδὸς φωνὴν γρύξαντος μηδέν' ἀκοῦσαι. *Ibid.* 973: ἔδει.

EUR. Alc. 633 (see above).

HOM. Il. 1, 353: τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι.

364. ἔδει, ἐχρῆν, ETC., OF THE PRESENT. — When ἔδει, ἐχρῆν, and the like refer to the present and not to the past, a modal sense is set up, and the dependent infinitive becomes unreal.¹

¹ MSS and editors often fluctuate between ἔδει and δεῖ, χρῆν and χρή. The present indicative gives the simple statement, the imperfect indicative surprise or disappointment. Cf. ANTIPHON, 5, 91, where the codices have χρή, Blass χρήν; Andoc. [4], 16, where Blass has ἔδει for MS δεῖ.

ἐχρῆν . . . ὅσιον εἶναι τοῦτο πράττειν, LYCURG. 141; *It ought to be consonant with piety to do this* (but it is not).

LYCURG. 141 (see above).

DEM. 15, 32: ἐχρῆν . . . τὴν αὐτὴν ἔχειν διάνοιαν ὑμᾶς (= ἀλλ' οὐκ ἔχετε) περὶ τῆς ἐν τῇ πολιτείᾳ τάξεως, ἥνπερ περὶ τῆς ἐν ταῖς στρατείαις ἔχετε.

THUC. 6, 78, 4: καὶ μάλιστα εἰκὸς ἦν ὑμᾶς . . . μὴ μαλακῶς ὥσπερ νῦν ξυμμαχεῖν.

HDT. 3, 80: καίτοι ἄνδρα γε τύραννον ἄφθονον ἔδεε εἶναι, ἔχοντά γε πάντα τὰ ἀγαθὰ. τὸ δὲ ὑπεναντίον τοῦτου ἐς τοὺς πολίτας πέφυκε· φθονεῖ γὰρ κτέ.

COM. Hermipp. 2, 399: τοὺς μὲν ἄρ' ἄλλους οἰκουρεῖν χρῆν.

EUR. Or. 1030: ζῆν ἐχρῆν σ', στ' οὐκέτ' εἶ.

365. 2. INDICATIVE IN GENERIC SENTENCES.—In generic sentences the Greek has a tendency to other modal constructions. In practical questions, personal argument, as in poetry and proverbs, the indicative may be used as in English and Latin.

εἰ τις εἰδὼς . . . προὔδωκεν ἢ ἐξαπατᾷ, οὗτός ἐστ' ἐνοχος τῇ ἁρᾷ, DEM. 23, 97; *If any one has unwittingly betrayed or unwittingly deceives, he is obnoxious to the curse.* ἅ μὴ κατέθου, μὴ ἀνέλη, PROV.; *What you didn't deposit, you mustn't draw.* τῷ . . . ἀσθενοῦντι πικρὰ φαίνεται ἅ ἐσθίει καὶ ἔστι, PLATO, Theaet. 166 E; *To the sick man what he eats seems bitter, and is bitter.*

PROV. ἦν τις ἔμαξε μᾶζαν ταύτην καὶ ἐσθιέτω. (See also above.)

DEM. 23, 97 (see above).

AESCHIN. 3, 196: εἰ γάρ τις ἐν δημοκρατίᾳ τετιμημένος . . . τολμᾷ βοηθεῖν τοῖς παράνομα γράφουσι, καταλύει τὴν πολιτείαν. *Ibid.* 198: ὅστις . . . αἰτεῖ (*bis*).

PLATO, Theaet. 166 E (see above). 170 A: τὸ δοκοῦν ἐκάστω τοῦτο καὶ εἶναι φησὶ πού ᾧ δοκεῖ;

HDT. 3, 127: ἔνθα . . . σοφίης δέει, βίης ἔργον οὐδέν.

EUR. Tro. 400: φεύγειν μὲν οὖν χρὴ πόλεμον ὅστις εὖ φρονεῖ.

AESCHYL. Sept. 596: δεινὸς ὃς θεοὺς σέβει.

PIND. N. 3, 41-2: ὃς δὲ διδάκτ' ἔχει, . . . μυριάν . . . ἀρετᾶν ἀτελεῖ νόφ γεύεται.

HOM. Od. 14, 156-7: ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀίδαο πύλῃσιν | γίγνεται, ὃς πενήν ἔκων ἀπατήλια βάζει.

366. 3. NON-USE OF CERTAIN TENSES OF THE INDICATIVE WITH TEMPORAL PARTICLES.—As a rule, temporal particles are not used with the indicative in future relations. Here the subjunctive with ἄν is regularly employed, which becomes optative in *oratio obliqua*.

Temporal particles with the present and perfect tenses of the indicative are regularly causal or conditional. See *Temporal Sentences*.

367. INDICATIVE IN WISHES.—The indicative of the past tenses is used in hopeless wishes. Here some introductory particle, such as εἴθε, εἰ γάρ, is used to show the baselessness of the wish. Or the form ὥφελον (ὥφελλον), *I ought*, with the infinitive, is employed. Here there is also, as a rule, an introductory particle: εἴθε (αἴθε), εἰ γάρ, ὥς. The negative is μή.

The imperfect indicative after εἴθε, εἰ γάρ, denotes a wish for continuance, regularly in opposition to the present, the aorist a wish for attainment, regularly in opposition to the past.

When ὥφελον is used, the tenses of the infinitive are employed in the same way, the present infinitive like the imperfect indicative, the aorist infinitive like the aorist indicative.

ἐβουλόμην ἄν (κεν) and ἤθελον ἄν (κεν) are not infrequent forms of indicating a hopeless wish.¹

ἀλλ' ὥφλε . . . Κύρος ζῆν, XEN. AN. 2, 1, 4: *Alh! Cyrus ought to be alive = would that Cyrus were alive.*

LVS. 3, 21: ἐβουλόμην δ' ἄν . . . Σίμωνα τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν.

PLATO, CRITO, 44 D: εἰ γὰρ ὥφελον . . . οἰοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι. Rpb. 432 C: εἰ γὰρ ὥφελον (sc. ἰδεῖν), ἔφη.

XEN. AN. 2, 1, 4 (see above). Cyr. 4, 6, 3: ἤμαρτεν, ὥς μήποτε ὥφελεν.

HDT. 1, 111: ὅφελον. 3, 65: εἶδον ὅψιν ἐν τῷ ὕπνῳ, τὴν μηδαμὰ ὅφελον ἰδεῖν.

AR. Nub. 24: εἴθ' ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ. Pax, 1068-9: εἴθε σου εἶναι | ὥφελεν, ὠλαζών, οὐτωσὶ θερμὸς ὁ πλεύμων (mock heroics).

EUR. Alc. 536: εἴθ' εὖρομέν σ', Ἄδμητε, μὴ λυπούμενον. Cycl. 186-7: μηδαμοῦ γένος ποτὲ | φῦναι γυναικῶν ὥφελ', εἰ μὴ μοὶ μόνῳ. El. 282: εἴθ' ἦν Ὀρέστης πλησίον κλύων τάδε. *Ibid.* 1061: εἴθ' εἰχες, ὦ τεκοῦσα, βελτίους φρένας. I. A. 70: μήποτ' ὥφελεν λαβεῖν.

SOPH. El. 1021-2: εἴθ' ὥφελες τοιάδε τὴν γνώμην πατὸς | θνήσκοντος εἶνοι· πᾶν γὰρ ἄν κατειργάσω (εἰ ἦσθα, *hadst thou been*).

PIND. P. 3, 1-3: ἤθελον Χείρωνά κε Φιλυρίδαν, | . . . | ζῶειν τὸν ἀποιχόμενον.

HOM. Od. 5, 308-9: ὥς δὲ ἐγὼ γ' ὅφελον θανέειν καὶ πότμον ἐπισπεῖν | ἥματι τῷ, ὅτε κτέ. 11, 548: ὥς δὲ μὴ ὅφελον νικᾶν τοιῶδ' ἐπ' ἀέθλῳ.

¹ In large stretches of prose literature, there is scant occasion for the expression of wish.

II. 3, 173-4: ὥς ὄφελεν θανάτος μοι ἀδεῖν κακός, ὅπποτε δεῦρο | νίει σῶ ἐπόμεν. 4, 315-6: ἀλλά σε γῆρας τείρει ὁμοῖον· ὥς ὄφελέν τις | ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι. 6, 345-6: ὥς . . . ὄφελ(ε) c. inf. 7, 390: ὥς πρὶν ὄφελλ' ἀπολέσθαι. II, 380-1: ὥς ὄφελον c. inf.

368. INDICATIVE IN OTHER THAN SIMPLE SENTENCES.—The following summary embraces the chief uses of the indicative as shown in other than simple sentences.

I. *Incomplete Sentences*: Questions.

Indicative questions expect or anticipate¹ indicative answers.

II. *Semi-dependent Sentences*:

1. *Object Sentences*.—Sentences introduced by ὅτι, *that*, and ὥς, *how that*, often retain the indicative after past tenses, as always after principal tenses.

2. *Sentences of Result*.—Sentences of result with ὥστε (seldom ὥς) take the indicative as a statement.

III. *Dependent Sentences*:

1. *Causal Sentences*.—The indicative is the only mood used in causal sentences, except as in *oratio obliqua*.

2. *Temporal Sentences*.—The indicative in temporal clauses is used chiefly of specific actions.

3. *Conditional Sentences*.—The indicative in conditional clauses is used either as in indicative questions or as in hopeless wishes.

4. *Relative Sentences of Design*.—In relative sentences of design the future indicative is used, whereas other languages lean towards optative or subjunctive expressions.

On the Indicative with ἄν, see 428-33.

Subjunctive Mood

369. The subjunctive mood is the mood of anticipation. It anticipates the realization of the predicate, which anticipation¹ appears chiefly as an act of the will.

¹ Anticipation and expectation are not to be confounded. Anticipation treats the future as if it were present. Expectation postpones the realization. To anticipate payment and to expect payment are by no means the same thing, even in popular parlance, and grammarians should be at least as exact as the ungrammatical herd. See A. J. P. xv (1894), 399 and 523; Just. Mart. Apol. I, 2, 4.

370. NAME OF SUBJUNCTIVE.—The subjunctive derives its name from the notion of the old grammarians that it is always subjoined (subordinate). Such phrases as ἴωμεν, *Let us go*, were explained by βούλει ἴωμεν;

371. THEORY OF THE SUBJUNCTIVE.—In certain spheres of early Greek, the subjunctive appears as a future with the negative of denial, οὐ. Hence the theory that the subjunctive was originally a simple future. But it is easier to make the futural subjunctive a deadened imperative than it is to get the imperative notion out of a simple future of prediction. The fact that μή is the native negative of the subjunctive (injunctive) seems decisive. Compare the larger use of *shall* in Early English. See Mätzner, II, p. 87.

372. IMPERATIVE SUBJUNCTIVE.—In the standard language, the subjunctive is used only in an imperative sense. The tenses follow the general rule (301).

373. IMPERATIVE OF THE FIRST PERSON.—The subjunctive is used as the imperative of the first person, positive and negative. The negative particle is μή.

Plural number:

σκοπώμεθα, PLATO, Protag. 314 B (304). σκεψώμεθα, *Ibid.* 330 B (304). μὴ διώκωμεν, HDT. 8, 109; *Let us not keep up the chase, let us give up the pursuit* (304).

DEM. 9, 71: τοὺς ἄλλους ἤδη παρακαλῶμεν, καὶ τοὺς ταῦτα διδάξοντας ἐκπέμπωμεν πρὸς βίην πανταχοῦ. 14, 36: μὴ δ' ἀδικῶμεν.

PLATO, Legg. 683 C: γενώμεθα . . . ταῖς διανοαῖς ἐν τῷ τότε χρόνῳ. 861 A: ἐρωτῶμεν ἡμᾶς αὐτοὺς (151). Protag. 314 B (*quater*). 330 B (see above).

HDT. 8, 109 (see above).

AR. Vesp. 1516: φέρε νυν ἡμεῖς αὐτοῖς ὀλίγον ξυγχωρήσωμεν ἅπαντες. Lys. 1096: φέρε τὸ ἔσθως ἀμβαλῶμεθα.

SOPH. Ph. 1060-1: τί δῆτα σοῦ δεῖ; χαίρε τὴν Λήμνον πατῶν. | ἡμεῖς δ' ἴωμεν.

ION (El.), 2, 7 (Bgk.⁴): πίνωμεν, παίζωμεν, ἴτω διὰ νυκτὸς αἰοιδῇ.

THEOGN. 1133-4: Κύρνε, παροῦσι φίλοισι κακοῦ καταπαύσομεν ἀρχήν, | ζητῶμε, δ' ἔλκει φάρμακα φνομένῳ. 1047: νῦν μὲν πίνοντες τερπώμεθα, καλὰ λέγοντες.

TERP. fr. 3: σπένδωμεν ταῖς Μνάμας παισὶν Μώσαις.

HOM. Od. 1, 76-7: ἀλλ' ἄγεθ' ἡμεῖς οἶδε περιφραζώμεθα πάντες | νόστον.

IL 1, 141-4: νῦν δ' ἄγε . . . ἐρύσσομεν . . . ἀγείρομεν . . . θείομεν . . . βήσομεν.

374. *Singular number:*

The first person singular is less common than the plural, and is usually preceded by φέρε, instead of which Homer uses ἄγε.

φέρ' ἴδω, τί ὀφείλω; AR. Nub. 21; *Let me see, what do I owe?*

DEM. 18, 267: φέρε δὴ καὶ τὰς τῶν λειτουργιῶν μαρτυρίας . . . ὑμῖν ἀναγνῶ.
19, 169: φέρε δὴ . . . εἴπω. *alib.*

PLATO, Phaedo, 63 B: φέρε δὴ . . . πειραθῶ πιθανώτερον . . . ἀπολογή-
σασθαι.

HDT. 2, 14: φέρε δὲ νῦν καὶ αὐτοῖσι Αἰγυπτίοισι ὥς ἔχει φράσω.

AR. Ach. 4: φέρ' ἴδω (very common). Vesp. 1497: φέρε νυν ἀνείπω
κα(ι) . . . καλῶ. *alib.* (Aorist much more common than present.)

EUR. H. F. 529-30: φέρ' ἐκπύθωμαι . . . | τί καινὸν ἦλθε . . . δώμασιν
χρέος;

SOPH. O. C. 174: ὦ ξείνοι, μὴ δῆτ' ἀδικηθῶ. Ph. 1452: φέρε νυν στείχων
χώραν καλέσω. Tr. 802.

HOM. Od. 13, 215: ἀλλ' ἄγε δὴ τὰ χρήματ' ἀριθμήσω καὶ ἴδωμαι.

Il. 1, 26: μὴ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω. 21, 475: μὴ
σευ . . . ἀκούσω.

375. IMPERATIVE SUBJUNCTIVE OF SECOND PERSON POSITIVE.—The second person positive as an imperative occurs just once in the literary language, and that in a disputed passage.

φέρ' ὦ τέκνον νῦν καὶ τὸ τῆς νήσου μάθης, SOPH. Ph. 300.¹

376. AORIST SUBJUNCTIVE IN PROHIBITIONS.—The subjunctive is used as the negative imperative or prohibitive of the second and third persons in the aorist.

μὴ θαυμάσης, PLATO, Rpb. 517 C; *Do not wonder.* μηδεὶς . . . θαυμάσῃ,
DEM. 18, 199; *Let no one wonder.*

ORATORES ATTICI.—There are about 133 instances of the second person and 29 of the third. See A. J. P. xiii (1892), 425.

PLATO, Gorg. 470 C: ἀλλὰ μὴ κάμῃς φίλον ἄνδρα εὐεργετῶν. Legg. 868 A: φυγῶν μηκέτι κατέλθῃ. Rpb. 517 C (see above).

THUC. 1, 140, 4: ὑμῶν δὲ μηδεὶς νομίσῃ περὶ βραχέος ἂν πολεμεῖν, εἰ κτέ. 3, 40, 7: μὴ οἶν προδύται γέννησθε ὑμῶν αὐτῶν.

HDT. 3, 53: μὴ δῶς τὰ σεωυτοῦ ἀγαθὰ ἄλλοισι.

AR. Ach. 496: μὴ μοι φθονήσῃτ', ἄνδρες οἱ θεώμενοι. Eccl. 588: μὴ νυν
πρότερον μηδεὶς ὑμῶν ἀντεῖπῃ μηδ' ὑποκρούσῃ.

EUR. Heracl. 271: μὴ πρὸς θεῶν κήρυκα τολμήσῃς θενεῖν. 273: καὶ σὺ
τοῦδε μὴ θίγῃς, ἀναξ. Frequent in the tragedians.

THEOGN. 101: μηδεὶς σ' ἀνθρώπων πείσῃ κακὸν ἄνδρα φιλήσαι.

¹ Nauck reads μάθε with inferior MSS, Seyffert κὰν τὸ τῆς νήσου μάθοις. The simple imperative optative (394) μάθοις would also be possible, but φέρε seems to require an imperative or subjunctive, and φέρε μάθῃς may have been generated by φέρε μάθω.

HIPPON. 49: *μηκέτι γράψης.*

ALCAE. 44: *μηδὲν ἄλλο φυτεύσης πρότερον δένδριον ἀμπέλω.*

HOM. Od. 3, 55. 11, 251. 15, 263: *εἰπέ μοι εἰρομένῳ νημερτέα μηδ' ἐπικεύσης.* 22, 213-4: *Μέντορ, μή σ' ἐπέεσσι παραιπείθῃσιν Ὀδυσσεὺς | μνηστήρεσσι μάχεσθαι.*

Il. 5, 684-5: *Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἑάσης | κεῖσθαι, ἀλλ' ἐπάμνον.* 9, 33. 522. 15, 115. 23, 407. 24, 568. 778-9.

377. THEORY OF *μή* WITH THE AORIST SUBJUNCTIVE IN PROHIBITIONS.—The shifting from imperative to subjunctive in the prohibitive is found in other languages, and some scholars have seen a certain urbanity in the change from the second person imperative to the second person subjunctive in the pungent aorist form; but it is noteworthy that a like limitation is found in Sanskrit, in which the corresponding negative particle *mā* is prevalently used with a form that answers to the Greek aorist subjunctive.¹

378. PRESENT SUBJUNCTIVE THIRD PERSON AS NEGATIVE IMPERATIVE.—In a few passages the present subjunctive is found as the negative imperative of the third person, when the third person represents the first.

μή . . . τις . . . οὔηται (= *μή οἴώμεθα*), PLATO, Legg. 861 E; *Let no one think, let us not think.*

PLATO, Epin. 989 B: *μεῖζον μὲν γὰρ ἀρετῆς μηδεὶς ἡμᾶς ποτε πείθῃ τῆς εὐσεβείας εἶναι τῷ θνητῷ γένει.* Legg. 816 E (see above).

379. SUBJUNCTIVE QUESTIONS (DELIBERATIVE SUBJUNCTIVE).—The subjunctive question expects an imperative answer. The question is chiefly in the first person; in the second, only when the speaker puts himself in the place of the person addressed; in the third, chiefly when it represents the first.

380. *First Person:*

Here *βούλει* often precedes. *θέλεις*, thus used, is poetical.

ΣΩ. ὦ Χαιρεφῶν, ἐροῦ αὐτόν. ΧΑΙ. τί ἔρωμαι; PLATO, Gorg. 447 C; *Charephon, ask him. What shall I ask?* *βούλει τολμήσω εἰπεῖν οἷόν ἐστι τὸ ἐπίστασθαι*; PLATO, Theaet. 197 A; *Do you wish me to undertake to say what manner of thing knowing is?*

DEM. 3, 22: *“τί βούλεσθε; τί γράψω; τί ὑμῖν χάρισωμαι;”* 14, 27: *ἀλλὰ θῶ βούλεσθε δωδεκάτην ἡμᾶς εἰσοίσειν;* [33], 37.

PLATO, Conv. 213 A: *ἐπὶ ῥητοῖς εἰσιώω ἢ μή; συμπίεσθε ἢ οὐ;* *Ibid.*

¹ See C. W. E. Miller, A. J. P. xiii (1892), 422.

214 B: EP. τί ποιῶμεν; AAK. ὅ τι ἂν σὺν κελεύης . . . ἐπίταττε οὖν ὅ τι βούλει. Gorg. 447 C (see above). Phaedo, 115 C: θάπτωμεν δέ σε τίνα τρόπον; Theaet. 149 B. 161 E. 197 A (see above).

AR. Eq. 36: βούλει τὸ πρᾶγμα τοῖς θεαταῖσιν φράσω; Vesp. 760-1: BDE. ἐμοὶ πιθοῦ. | PHI. τί σοι πίθωμαι; Lys. 529-30: ΛΥΣ. σιώπα. | ΠΡΟ. σοί γ', ὦ κατάρτε, σιωπῶ γ' ὡς;

EUR. Cycl. 149. Ion, 758 (268). I. T. 1321. Or. 218: βούλει θίγω σου; fr. 1036: πότερα θέλεις σοι μαλθακά ψευδῇ λέγω | ἢ σκλήρ' ἀληθῇ;

SOPH. Ant. 554. O. C. 178. 195. 213. 828 (bíz). Ph. 761 (bíz). 816.

HOM. Od. 15, 509: πῇ τ' ἄρ' ἐγώ, φίλε τέκνον, ἴω; τέο δώμαθ' ἴκωμαι;

Il. 18, 188: πῶς τ' ἄρ' ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχε' ἐκείνοι.

381. Second Person:

The second person of the deliberative subjunctive occurs only in echo-questions, and is virtually indirect.

EP. τί σοι πιθώμεθ'; PIEI. ὅ τι πίθησθε; AR. Av. 164; *Wherein shall we follow your advice? Wherein you shall follow my advice?*

AR. Av. 164 (see above).

EUR. H. F. 1417: πῶς οὖν ἔτ' εἴπησ ὅτι συνέσταλμαι κακοῖς; (Various corrected: πῶς οὖν ἂν εἴποις; πῶς οὐκ ἂν εἴποις; πῶς οὖν ἔμ' εἴπας;)

SOPH. Ph. 974: NE. τί δρῶμεν, ἄνδρες; OD. ὦ κάκιστ' ἀνδρῶν, τί δρᾶς; (*Dost ask what thou art to do?*)¹

382. Third Person:

The third person of the deliberative subjunctive is used more commonly when the third person represents the first, or when an action of the first person is involved.

ὁ τοιοῦτος . . . μὴ δῶ . . . δίκην; (= μὴ λάβωμεν παρὰ τοῦ τοιούτου δίκην;) DEM. 21, 35; *Shall not such an one get his due?* (= *Shall we not punish him?*)

DIN. I, 8: ποῖ νῦν ἐλθὼν ὁ δῆμος . . . εὔρη τὴν ἀλήθειαν;

DEM. 18, 124: πότερόν σε τις Αἰσχίνη τῆς πόλεως ἐχθρόν ἢ ἐμὸν εἶναι θῆ; (= πότερον . . . θῶ;) 20, 117. 21, 35 (see above). 22, 64. 29, 37: τί σοι ποιήσωσιν οἱ μάρτυρες;

PLATO, Phileb. 15 D: πόθεν οὖν τις ταύτης ἄρξεται πολλῆς οὔσης καὶ παντοίας περὶ τὰ ἀμφισβητούμενα μάχης; (= πόθεν ἀρξώμεθα;)

AR. Pl. 438: ἄναξ Ἀπολλων καὶ θεοί, ποῖ τις φύγῃ;

SOPH. Ai. 403-4: ποῖ τις οὖν φύγῃ; | ποῖ μολὼν μενῶ; O. C. 170-1: OI. θύγατερ, ποῖ τις φροντίδος ἔλθῃ; | AN. ὦ πάτερ, ἀστοῖς ἴσα χρή μελετᾶν.

THEOGN. 772: τί σφιν χρήσεται (SC. Μουσῶν θεράπων = Θεόγνις = ἐγώ) μῶνος ἐπιστάμενος;

¹ More dramatic than as an indicative. Odysseus overhears Neoptolemos.

HOM. Od. 5, 465: ὦ μοι ἐγώ, τί πάθω; τί νύ μοι μήκιστα γένηται; (= τί γένωμαι;)

IL. I, 150: πῶς τίς τοι πρόφρων ἔπεισιν πεῖσθαι Ἀχαιῶν; (= πῶς πεῖθώμεθα;)

383. SUBSTITUTES FOR THE DELIBERATIVE SUBJUNCTIVE.—Instead of the subjunctive, we find the future also (268), or δεῖ, χρή with the infinitive, or the verbal in -τέον.

τί δῆτα δεῖ σκοπεῖν; SOPH. Ph. 428 (cf. O. R. 364). ἄγε δῆ, τί χρὴ δρᾶν; AR. Av. 809 (cf. vv. 812. 814. 817). ἄγε δῆ, τί νῶν ἐντευθενὶ ποιητέον; AR. Pax 922 (cf. Av. 1640).

384. τί πάθω;—Notice the frequent use of τί πάθω; *What am I to submit to in order to a certain end?* *What is to become of me?* is one side, *What am I to do?* is another.

τὸ μέλλον, εἰ χρή, πείσομαι. τί γὰρ πάθω; EUR. Phoen. 895; *What is to come, I'll bear, if need be. What's the odds?* (Let fate do her worst.)

HDT. 4, 118: τί γὰρ πάθωμεν μὴ βουλομένων ἡμέων τιμωρέειν;

AR. Av. 1432: τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι. Lys. 884: οἶον τὸ τεκεῖν καταβατέον. τί γὰρ πάθω; 954. Eccl. 860. Pl. 603. (Cf. Nub. 461: τί πείσομαι; *Ibid.* 791. Vesp. 1000. Eccl. 911.)

EUR. Phoen. 895 (see above).

SOPH. Tr. 973: τί πάθω; τί δὲ μήσομαι; οἴμοι.

HOM. Od. 5, 465: ὦ μοι ἐγώ, τί πάθω; τί νύ μοι μήκιστα γένηται;

IL. II, 404-5: ὦ μοι ἐγώ, τί πάθω; μέγα μὲν κακόν, αἶ κε φέβωμαι | πληθὺν ταρβήσας.

385. SUBJUNCTIVE IN HALF-QUESTIONS.—In Plato, but rarely elsewhere in Attic, we find a number of hesitating half-questions with μή or μὴ οὐ and the present subjunctive. These seem to depend on the state of apprehension engendered by the situation. The effect is that of a doubtful affirmation, or negation, as the case may be. See μή and μὴ οὐ.¹

μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν, PLATO, Gorg. 462 E; *It's rather bad form, I fear, to speak the truth. ἀλλὰ μὴ οὐ τοῦτ' ἢ χαλεπὸν . . . θάνατον ἐκφυγεῖν*, PLATO, Apol. 39 A; *But that's not the trouble, I apprehend, the escaping death.*

DEM. I, 26: μὴ λίαν πικρὸν εἰπεῖν ἢ (but Blass: μὴ λίαν πικρὸν εἰπεῖν;).

PLATO, Apol. 39 A (see above). Gorg. 462 E (see above).²

¹ A. J. P. xvii (1896), 516-7.

² According to Weber, Entwicklungsgeschichte der Absichtssätze, p. 192, there are in Plato 31 instances of this use, which are distributed as follows: Apol. I, Conv. 2, Cratyl. 8, Crito 3, Gorg. I, Legg. I, Lys. 3, Meno 3, Parmen. 4, Phaedo 2, Riv. I, Theaet. I, Theag. I. This does not include four, more or less disputed, passages in which the sentence may be interrogative: Parmen. 163 D. Phaedo, 64 C. Rpb. 603 C. Sisyp. 387 D. (Weber, *ibid.*)

XEN. Mem. 4, 2, 12: μή οὖν, ἔφη ὁ Εὐθύδημος, οὐ δύνωμαι (Kühner: δύναμαι) ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι;

HDT. 5, 79: ἀλλὰ μάλλον μὴ οὐ τοῦτο ἢ τὸ χρηστήριον.

For the suppression of a verb of fear or apprehension, see *Verbs of Fear*.

386. HOMERIC SUBJUNCTIVE.—The Homeric subjunctive is not so clearly defined in its use as the Attic subjunctive, and is often indistinguishable from a future. In fact, it serves as a missing aorist future where prose would employ the optative with ἄν.

οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι, HOM. Il. 1, 262; *Never as yet have I seen such men, and never shall see them.*

HYMN. HOM. 1, 1: μνήσομαι οὐδὲ λάθωμαι Ἀπόλλωνος ἐκάτοιο.

HOM. Od. 6, 201: οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτός, οὐδὲ γένηται. 16, 437: οὐκ ἔσθ' οὗτος ἀνὴρ οὐδ' ἔσσεται οὐδὲ γένηται.

Il. 1, 262 (see above). 6, 459: καί ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσιν. 7, 87: καί ποτέ τις εἴπησι καὶ ὀψιγόνων ἀνθρώπων. 197: οὐ γάρ τίς με βίη γε ἐκὼν ἀέκοντα δίηται.

On ἄν (κεν) with the subjunctive in simple sentences, see 451-6.

387. SUBJUNCTIVE IN DEPENDENT CLAUSES.—All the uses of the subjunctive in dependent clauses may be referred ultimately to the imperative sense so conspicuous in the leading clause, but in prose the pure subjunctive is confined to the final sentence, which is necessarily imperative in its nature. In other classes of sentences ἄν (κεν) with the subjunctive is the rule, though there are many exceptions in the older language and in poetry. See 456.

Optative Mood

388. OPTATIVE IN WISHES.—In principal clauses, the use of the optative, or wishing, mood in standard Greek is confined to the expression of wishes the fulfilment of which is still in suspense. The negative is μή.

διαπραγείης, AR. Av. 2; *May you burst in two!* μή παύσαιο μηδέποτ' ἐσθίων, AR. Pax 31; *May you never stop eating!*

389. POTENTIAL OPTATIVE.—The optative is the ideal mood of the Greek language, the mood of the fancy. The wish is father to the thought, and "fancy" has a double signification, moral as well as intellectual. But the intellectual use, the use in qualified assertions or the so-called potential use, is confined to the optative with ἄν, except in poetry. The prose examples are comparatively few, and are either doubtful or occur in fixed formulae. The negative of the potential optative is οὐ.

For examples, see *Optative with ἄν*.

390. OPTATIVE IN QUESTIONS.—As the mood of the question is the mood of the expected or anticipated answer, no direct question can be put in the pure optative of wish, inasmuch as no question expects a wish for an answer, though it may get one. Whenever, then, the optative is found in a direct question, it is a potential optative, and, like other potential optative questions, implies a wish of the speaker. Corruption of the text is often indicated.

ἦ ῥά νύ μοί τι πίθοιο; HOM. Il. 4, 93 = 7, 48; *Ah, wouldst thou not yield to me somewhat?* (= εἴθε πίθοιο).

See under *Optative with ἄν*.

391. TENSES OF THE PURE OPTATIVE.—The pure optative is used in two tenses, present and aorist. Certain perfects and periphrastic perfects count as presents. See also 305.

Present Tense:

DEM. I, 28. 4, 51: νικῶῃ δ' ὅ τι πᾶσιν μέλλει συνοίσειν (305).

PLATO, Legg. 923 B: πορεύοισθε ἥπερ κατὰ φύσιν νῦν πορεύεσθε τὴν ἀνθρωπίνην. 941 C: εὐτυχοῖ.

HDT. 3, 65: γῇ τε καρπὸν ἐκφέροι καὶ γυναῖκές τε καὶ ποῖμαιναι τίκτοιεν. 6, 69: τίκτοιεν.

AR. Eq. 770: ἐψοίμην. 772: ἐλκοίμην. Nub. 520: οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφός.

EUR. El. 231: εὐδαιμονοίης. Hipp. 1191: Ζεῦ, μηκέτ' εἶην, εἰ κακὸς πέφυκ' ἀνὴρ. fr. 369 (*ter*).

SOPH. O. C. 642: ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εὖ.

AESCHYL. Pers. 228: ἐκτελοῖτο δὴ τὰ χρηστά. Sept. 188: εἶην.

PIND. O. 4, 11-2: θεὸς εὐφρων | εἶη. P. 1, 29: εἶη, Ζεῦ, τὴν εἶη Φανδάνειν.

SOLON, 19: ναίοις . . . πέμποι . . . ὀπάζοι.

HOM. Od. 13, 44-6: ὑμεῖς δ' αὖθι μένοντες εὐφραίνοιτε γυναῖκας . . . καὶ μή τι κακὸν μεταδήμιον εἶη.

Il. 2, 259: μηκέτ' . . . ἐπείη. 6, 480: φέροι δ' ἔναρα βροτόεντα.

392. *Aorist Tense:*

DEM. 3, 36 (see 305). 18, 324: μὴ δῆτ', ὦ πάντες θεοί, μηδεὶς ταῦθ' ὑμῶν ἐπινεύσειεν, ἀλλὰ μάλιστα μὲν καὶ τούτοις βελτίω τινὰ νοῦν καὶ φρένας ἐνθείητε.

LYS. 21, 21: οὗτοι μὲν οὖν . . . κατείποιν ὑμῖν τὰ σφέτερ' αὐτῶν ἐπιτηδέματα.

ANTIPHON, 1, 13: δίκη δὲ κυβερνήσειεν.

PLATO, Legg. 712 B: ὁ δὲ (sc. θεός) ἀκούσειέ τε καὶ ἀκούσας ἴλεως εὐμενής τε ἡμῖν ἔλθοι. 913 A: μηδ' αὖ κινήσειε.

AR. Eq. 768: ἀπολοίμην καὶ διαπρισθείην κατατμηθείην τε λέπαδνα.

771: κατακνησθείην. Nub. 520: νικήσαιμι (see 391). Vesp. 630: ἀπολοίμην εἴ σε δέδοικα.

EUR. Or. 130: θεοί σε μισήσειαν (*blast you with their hate*), ὥς μ' ἀπώλεσας.

SOPH. Ai. 550: ὦ παῖ, γένοιο πατρός εὐτυχέστερος.

AESCHYL. P. V. 864: τοιάδ' ἐπ' ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις.

PIND. P. 9, 89-90: Χαρίτων κελαδενῶν | μὴ με λίποι καθαρὸν φέγγος.

SOLOON, 21: μηδέ μοι ἄκλαυστος θάνατος μόλοι.

HOM. Od. 6, 180: σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενοινᾶς. 13, 45: ὀπάσειαν.

Il. I, 42: τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν. 6, 481: χαρεῖη.

393. Perfect Tense:

THEOGN. 343-4: τεθναίην δ', εἰ μὴ τι κακῶν ἄμπαυμα μεριμνέων | εὐροίμην.

MIMNERM. I, 2: τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι.

HYMN. HOM. I, 165: ἀλλ' ἄγεθ' ἰλήκοι μὲν Ἀπόλλων Ἀρτέμιδι ξύν.

HOM. Il. 2, 260: μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην, *Nor may I longer be called father of Telemachus.*

394. IMPERATIVE OPTATIVE.—The optative at times comes very near the imperative.¹

ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην (old saw), AR. Vesp. 1431; *quam quisque norit artem, in hac se exerceat*, CIC. Tusc. I, 18, 41.

PLATO, Legg. 759 D: ἔτη δὲ μὴ ἔλαττον ἐξήκοντα ἡμῖν εἴη γεγρονῶς ὁ μέλλων . . . ἀγιστεύσειν. 913 A: μήτε . . . ἄπτοιτο . . . μηδ' αὖ κινήσειε. 916 E: μηδεὶς . . . πράξειεν.

XEN. An. 3, 2, 37: εἰ μὲν οὖν ἄλλο τις βέλτιον ὄρᾳ, ἄλλως ἐχέτω· εἰ δὲ μὴ, Χειρίσοφος μὲν ἡγοῖτο, . . . στρατηγῶ ἐπιμελοίσθην· ὀπισθοφυλακοίμεν δ' ἡμεῖς (imperative and optative parallel). 6, 6, 18: σῶζοισθε.

AR. Vesp. 1431 (see above). Lys. 839: σὸν ἔργον εἴη τοῦτον ὁπᾶν καὶ στρέφειν.

AESCHYL. Ag. 944-5: ἀλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἀρβύλας | λύοι τάχος. Cho. 889: δοίη.

BACCHYL. fr. 71 (Keny.): πρόφρων . . . χορὸν | αἰὲν ἐποπτεύοις, πολέας δ' . . . | Κηῖφ ἀμφιτίθει Βακχυλίδη στεφάνους (optative and imperative parallel).

PIND. O. 9, 40-1: ἔα πόλεμον . . . φέροις δέ κτέ. (imperative and optative parallel). N. 5, 19-20: μακρά μοι | αὐτόθεν ἄλμαθ' ὑποσκάπτοι τις.

HES. O. et D. 470-1: δμῶος ἔχων μακέλην πόνον ὀρνίθεσσι τιθείη | σπέρμα κατακρύπτων. 491: μηδέ σε λήθοι. 589: εἴη. 698: ἡβῶοι . . . γαμοῖτο.

¹ This imperative use of the optative offers a solution for a number of passages where the optative with ἄν might be expected. See B. L. G. on PINDAR, O. 3, 45, and P. 10, 21.

HOM. Od. 1, 402: κτήματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάσσοις.
4, 193: πίθοιο. 735: καλέσειε.

II. 3, 74: ναίοιτε. 159-60: ἐν νηυσὶ νέεσθω | μηδ(ε) . . . λίποιτο. 407:
μηδ' ἔτι . . . ὑποστρέψειας. 17, 340-1: ἴομεν, μηδ' οἷ γε . . . πελασάϊατο.
24, 139: τῇδ' εἴη. 149: κῆρύξ τίς οἱ ἔποιτο γεραίτερος.

395. OPTATIVE WITH εἴθε, εἰ γάρ.—The optative may have, but does not require, εἴθε (αἴθε), εἰ γάρ (αἰ γάρ), and the like.¹

εἴθ(ε) . . . ἐκβάλοις τὴν ἔνθεσιν, AR. Eq. 404; *May you give up the sof.*
εἰ γάρ γενοίμην, τέκνον, ἀντὶ σοῦ νεκρός, EUR. Hipp. 1410; *If I could fall a corpse, my child, instead of thee.*

AR. Eq. 404 (see above).

EUR. Hipp. 1410 (see above). fr. 360, 53-4: ὦ πατρίς, εἴθε πάντες οἱ
ναῖουσί σε | οὕτω φιλοῖεν ὥς ἐγώ.

SOPH. Ph. 791-2: ὦ ξένε Κεφαλλήν, εἴθε σου διαμπερὲς | στέρνων ἔχοιτ'
ἄλγησις ἦδε.

ALCMAN, 29: Ζεῦ πάτερ, αἶ γὰρ ἐμὸς πόσις εἴη.

HOM. Od. 4, 697: εἰ γὰρ δὴ, βασιλεία, τόδε πλεῖστον κακὸν εἴη. 6, 244:
αἶ γὰρ ἐμοὶ τοιούσδε πόσις κεκλημένος εἴη. 7, 331-2: Ζεῦ πάτερ, αἶθ' ὅσα
εἶπε τελευτήσειεν ἅπαντα | Ἀλκίνοος.

II. 13, 825-7: αἶ γὰρ . . . εἴην . . . τέκοι . . . τιοίμην.

396. OPTATIVE WITH εἰ AND ὥς.—In poetry we find a simple εἰ, the exclamatory ὥς, and in one passage an unriddled βάλε.

ALCMAN, 26, 2: βάλε δὴ βάλε κηρύλος εἴην.

HOM. II. 10, 111: ἀλλ' εἴ τις καὶ τοῖσδε μετοιχόμενος καλέσειεν. 15, 571:
εἴ τινα που Τρώων ἐξάλμενος ἄνδρα βάλοισθα. 16, 559-62: ἀλλ' εἴ μιν ἄεικισ-
σαίμεθ' ἐλόντες | τεύχεά τ' ὦμουιν ἀφελοίμεθα καὶ τιν' ἐταίρων | αὐτοῦ ἀμνο-
μένων δαμασσαίμεθα νηλεὲς χαλκῷ. 18, 107: ὥς ἔρις ἐκ τε θεῶν ἐκ τ' ἀνθρώπων
ἀπόλοιτο. 22, 286: ὥς δὴ μιν σφ' ἐνὶ χροῖ πᾶν κομίσαιο.

397. PURE OPTATIVE IN RELATIVE SENTENCES.—The pure optative seems to us strangest in relative sentences. Here the English idiom requires the expression of the notion of wish, if the relative form is to be retained.

οἷ αὐτοῖς τύχοι, SOPH. Ph. 275; *Which manner of things I wish Fortune may send to them, Fortune send them the like!* ὁ μὴ γένοιτο, AESCHYL. Sept. 5; *May it not come to pass, Heaven forbid!* (a common formula).

DIN. 1, 66: ὁ μὴ γένοιτο.

DEM. 8, 51: ἂ μῆτε γένοιτ' οὔτε λέγειν ἄξιον. 21, 209: εἰ γένοιθ', ὁ μὴ

¹ Explained by many grammarians as elliptical conditional sentences. See *Conditional Sentences*.

γένοιτ' οὐδ' ἔσται, οἷτοι κύριοι τῆς πολιτείας. 25, 31. 27, 67. 28, 21: εἰ δ' ὑμεῖς ἄλλο τι γνώσεσθε, ὃ μὴ γένοιτο. [40], 56.

LYS. 31, 14: εἴαν ποτε, ὃ μὴ γένοιτο, λάβωσι τὴν πόλιν.

PLATO, Legg. 918 D: ἐπεὶ εἴ τις, ὃ μήποτε γένοιτο, οὐδ' ἔσται, προσαναγκάσειε κτέ.

HDT. 5, 111: τὸ μὴ γένοιτο.

AR. Vesp. 535: ὃ μὴ γένοιτο. Lys. 147.

EUR. Heracl. 512: ἂ μὴ τύχοι ποτέ. 714: ὃ μὴ γένοιτο. Phoen. 571: ὃ μὴ τύχοι ποτέ.

SOPH. Ph. 275 (see above). 315-6: ὦ παῖ, δεδράκασ', οἱ' Ὀλύμπιοι θεοὶ | δοῖέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν.

AESCHYL. Sept. 5 (see above). 426: ἂ μὴ κραῖνοι τύχη.

HOM. Od. 4, 699: ὃ μὴ τελέσειε Κρονίων.

398. βουλοίμην ἄν.—The optative is more or less passionate, and is little used in the conventional language of the orators. A favorite substitute is βουλοίμην ἄν (Lat. *velim*) with the infinitive. Cf. ἐβουλόμην ἄν (Lat. *vellem*) 367.

DEM. 24, 8: βουλοίμην δ' ἂν ἐμέ τε τυχεῖν ὧν βούλομαι, τοῦτόν τε παθεῖν ὧν ἄξιός ἐστι.

LYS. 7, 12: νῦν δὲ πάντας ἂν ὑμᾶς βουλοίμην περὶ ἐμοῦ ταύτην τὴν γνώμην ἔχειν. 8, 2.

ANDOC. 2, 28: βουλοίμην μέντ' ἂν . . . (sc. ὑμᾶς) ἀτελῇ τὴν γνώμην αὐτῶν ποιῆσαι.

PLATO, Apol. 19 A: βουλοίμην μὲν οὖν ἂν τοῦτο οὕτω γενέσθαι . . . οἶμαι δὲ αὐτὸ χαλεπὸν εἶναι.

AESCHYL. Suppl. 787: θέλοιμι δ' ἂν μορσίμου βρόχου τυχεῖν.

BACCHYL. 17, 41-3: οὐ γὰρ ἂν θέλοιμ' ἀμβρότοί' ἐραννὸν ἀοῦς ἰδεῖν φάος (= μὴ ἴδοιμι).

For πῶς ἄν with the Optative in Wishes, see *Optative with ἄν*.

399. OPTATIVE IN SEMI-DEPENDENT AND IN DEPENDENT CLAUSES.—Outside of the *Ideal (Optative) Condition* the main uses of the optative in semi-dependent (368) and dependent sentences are these:

I. *Optative after Historical Tenses* :

The optative is used to represent both the indicative and the subjunctive in *oratio obliqua* after historical tenses.

1. *Optative for Indicative*.—When the optative represents the indicative, it takes all the corresponding tenses of the indicative. For examples, see 307-10 and 312.

2. *Optative as Representative of the Subjunctive*.—When the optative represents the subjunctive, it is of course limited to the subjunctive tenses—present, aorist, and perfect. For examples, see *Oratio Obliqua*.

The optative is also said to represent the subjunctive with *ἄν* in *oratio obliqua*, but in the class of sentences in which this is said to take place, *ἄν* was not required in the early language, so that there is no violation of the rule.¹

II. *Optative in Complementary Clauses* :

The optative is used in complementary clauses, often when we should expect a form of the subjunctive. For examples, see *Relative Sentences*.

400. PARALLELISM OF THE OPTATIVE AND THE INFINITIVE.—The optative may be called the finite form of the infinitive, and it is noteworthy that the two run closely parallel in wishes, in commands, in *oratio obliqua*, and in complementary clauses.

Imperative Mood

401. The imperative demands realization. The tone of the demand varies, and may appear as an order, an exhortation, a permission, an entreaty, an assumption.² The negative is *μή*.

402. TENSES OF THE IMPERATIVE. — The imperative, like the infinitive, is used chiefly in two tenses, the present and the aorist.³

403. PRESENT IMPERATIVE :

ISOC. 2. There are 55 present imperatives of the second person out of a total of 58 imperatives of the second person, exclusive of the bracketed ones.

¹ See A. J. P. iii (1882), 441.

² On the Imperative Mood, see C. W. E. Miller, *The Limitation of the Imperative in the Attic Orators*, A. J. P. xiii (1892), 399-436.

³ Out of a total number of 2445 imperatives in the Attic Orators, exclusive of the letters, the fragments, the laws, the bracketed portions of the text, all of Hyperides, and the Demosthenean collection of *prooemia*, there are only seven—or, counting *τεθάρτω*, eight—real perfects. The ratio of presents to aorists is that of 55 to 45. (See *l. c.*, pp. 402 and 425.)

LYS. I, 18: ψεύσῃ δὲ μηδέν, ἀλλὰ πάντα τάλῃθ' ἔλεγε.

PLATO, Crito, 44 B: ἀλλ', ὦ δαιμόνιε Σώκρατες, ἔτι καὶ νῦν ἐμοὶ πείθου καὶ σώθῃτι. Legg. 930 D-E: τὸ (γιγνόμενον, *offspring*) . . . τῆς γυναικὸς αἱ γυναῖκες εἰς ἄλλην χώραν ἐκπεμπόντων σὺν τῷ πατρί (*father and all*). 946 E: ἀπλῶς θυησκοίτω. Theaet. 146 B: μὴ ἀφίεσο τοῦ Θεαιτήτου, ἀλλ' ἐρώτα.

THUC. I, 34, 3: ἔστω. 42, 1: ἀξιούτω. 86, 5: ψηφίσεσθε. 2, 44, 4: ἡγεῖσθε . . . κουφίσεσθε. 46, 2: ἀποχωρεῖτε.

HDT. 3, 78: ὦθεε τὸ ξίφος καὶ δι' ἀμφοτέρων. 4, 98: λύετε ἄμμα ἐν ἐκάστης ἡμέρης.

AR. Ach. 400-479: Only two presents, φθείρου (460) and κλείε (479), against 19 aorists. *Ibid.* 1005-7: ἀναβράττετ', ἐξοπτάτε, τρέπετ', ἀφέλκετε | τὰ λαγῶα ταχέως, τοὺς στεφάνους ἀνείρετε. | φέρε τοὺς ὀβελίσκους κτέ. 1040-1: κατὰχεῖ σὺ τῆς χορδῆς τὸ μέλι· | τὰς σηπίας στάθνευε. 1043: ὀπτάτε. 1047: ὀπτάτε ταυτὶ καὶ καλῶς ξανθίζετε. 1054: ἀπόφερ' ἀπόφερε τὰ κρέα καὶ μή μοι δίδου.

COM. Cratin. 2, 189: ἄκουε, σίγα, πρόσεχε τὸν νῦν, δεῦρ' ὄρα.

EUR. Tro. 948: τὴν θεὸν κύλαζε καὶ Διὸς κρείσσων γενοῦ.

SOPH. Ai. 497: νόμιζε. 510: οἴκτιρε. 520: ἴσχε. 581: πύκαζε θάσσον.

AESCHYL. P. V. 309: γίγνωσκε σαντόν (303). 327: σὺ δ' ἡσύχαζε μὴδ' ἄγαν λαβροστόμει. 334: πάπτεινε δ' αὐτός.

PIND. O. I, 19: λάμβαν(ε). P. I, 86: νῶμα δικαίῳ πηδαλίῳ στρατόν· ἀψευδεῖ δὲ πρὸς ἄκμονι χάλκευε γλῶσσαν.

THEOGN. 31: μὴ προσομίλει. 32: ἔχεο. 33: πῖνε καὶ ἔσθιε. 34: ἕξε . . . ἄνδανε. 37: ὀμίλει.

TYRTAE. II, 2: θαρσεῖτ(ε). 3: μὴδ(ε) . . . δειμαίνετε, μὴδὲ φοβεῖσθε. 4: ἐχέτω. 21: μενέτω. 25: τινασσέτω. 26: κινεῖτω. 27: διδασκέσθω. 33: μαχέσθω. 36: βάλλετε.

HOM. Od. I, 271: εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάξεο μύθων. 273: ἔστων. 281: ἔρχεο πειυσόμενος. 305: μελέτω . . . ἐμπάξεο.

Il. 3, 82: ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν. 130: δεῦρ' ἴθι. 159: ἐν νηυσὶ νεέσθω. 162: ἕξευ. 282: ἐχέτω. 4, 412: τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθω.

404. AORIST IMPERATIVE:

DEM. I, 12: φρασάτω. 20: ἔλεσθ(ε). 18, 76: δεῖξον. 112: δεῖξάτω. 144: ἀκούσατ(ε). 265: ἐξέτασον. [58], 70: βοήθησον ἡμῖν ὁ δεῖνα, εἴ τι ἔχεις, καὶ σύνοιπε. ἀνάβηθι.

PLATO, Phaedo, 117 A: πιθοῦ καὶ μὴ ἄλλως ποίει. Protag. 343 B: γνῶθι σαντόν (303).

XEN. Cyr. 4, 5, 42: κηρυξάτω. 45: διανείματε καὶ ἡμεῖς πιστεύσομεν ὑμῖν καλῶς διανεμεμῆκεναι. 47: εἰ μὲν οὖν ἄλλους ἔχετε οἰστισιν ἂν δόητε αὐτοὺς, . . . ἐκείνοις δίδοτε· εἰ μὲντοι ἡμᾶς ἂν βούλοισθε παραστάτας μάλιστα ἔχειν, ἡμῖν αὐτοὺς δότε (notice contrast of present and aorist).

THUC. I, 33, 2: σκέψασθε. 34, 1: μαθόντων. 36, 1: γνώτω. 43, 2: ἀνταπόδοτε.

HDT. I, 89: νῦν ὦν ποιήσον ᾧδε . . . κάτισον . . . φυλάκουσ. 3, 69: ἐπεὶν . . . μάθης αὐτὸν κατυπνωμένον, ἄφασον αὐτοῦ τὰ ὄτα.

AR. Ach. 34: ἄνθρακας πρίω. 188: γεῦσαι λαβών. 402: ἐκκάλεσον. 405: ὑπάκουσον. 408: ἐκκυκλήθη(ι). 415 *ei saepe*: δός. 449: ἄπελθε. 451: γενοῦ. 456: ἀποχώρησον. 467: ἄκουσον. 1033-4: σταλαγμὸν εἰρήνης ἓνα | . . . ἐνστάλαξον.

EUR. Tro. 948: τὴν θεὸν κόλαζε καὶ Διὸς κρείσσων γενοῦ. *Ibid.* 966: βασιλεί', ἄμυνον σοῖς τέκνοισι.

SOPH. Ai. 501: ἴδετε. 506: αἰδεσαι. Ph. 473: τοῦ. 475: τλήθι. 481: τόλμησον, ἐμβαλοῦ μ(ε). 484: νεῦσον. 485: πείσθητι. 488: ἔκωσον. 501: σὺ σῶσον, σὺ μ' ἐλέησον.

AESCHYL. Ag. 1196: ἐκμαρτύρησον. Sept. 262: σίγησον, ὦ τάλαινα, μὴ φίλους φόβει.

PIND. O. I, 78-80: πέδασον ἔγχος Οἰνομάου χάλκεον, | ἐμὲ δ' ἐπὶ ταχυάτων πόρευσον ἀρμάτων | εἰς Ἄλιν, κράτει δὲ πέλασον.

SAPPHO, I, 25-7: ἔλθε μοι καὶ νῦν, χαλεπᾶν δὲ λῦσον | ἐκ μεριμνᾶν, ὅσσα δέ μοι τέλεσαι | θῦμός ἱμέρρει, τέλεσον.

HYMN. HOM. 2, 366: εἴρηται τοι πάντα · σὺ δὲ φρεσὶ σῇσι φύλαξαι.

HOM. Od. 4, 765-6: τῶν νῦν μοι μνησai καὶ μοι φίλον νῖα σάωσον, | μνηστήρας δ' ἀπάλαλκε κακῶς ὑπερνηρόοντας.

II. I, 274: πίθεσθε. 302: πείρησαι. 338: δός. 394: λίσαι. 407: λαβέ. 455-6: ἡδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ, | ἡδὴ νῦν Δαναοῖσιν ἀεκέα λαιγὸν ἄμυνον.

405. ADDITIONAL REMARKS ON THE USE OF THE PRESENT AND AORIST TENSES.—As a descriptive adverb is often associated with the imperfect indicative, so a descriptive adverb is often associated with a present imperative. So also adverbs denoting speed. AR. Eq. 495: σπεῦδε ταχέως. *Ibid.* Vesp. 180: βάδιζε θάπτον. 187: ὕφελκε θάπτον.

The present imperative often produces the effect of an action that is watched. See the cooking scene in the Acharnians cited 403, and Pax, 842: ἀλλ' εἴσαγ' ὥς τάχιστα followed by κατάκλυζε . . . θέρμαιν(ε) . . . στόρνυ. So also 960 sqq.: σείον . . . πρότεινε . . . χερνίπτου . . . ρίπτε, whereas in a prayer, *Ibid.* 987-98: ἀπόφηνον . . . λῦσον . . . παῦσον . . . μῖξον . . . κέρασον.¹

406. PERFECT ACTIVE IMPERATIVE.—The perfect active imperative is little used, even when the perfect is employed as a present, except ἵσθι, ἵστω, ἴστε, from οἶδα. Nor is the periphrastic common.

“καὶ ἄτιμος,” φησίν, “τεθνάτω,” DEM. 9, 44. ὁ θεωρὸς . . . γεγονῶς (fully

¹ See Justin Martyr, Apol. I, 16, 6.

adjective) ἔστω πλειόνων ἐτῶν ἢ πεντήκοντα, PLATO, Legg. 951 C (but in the same breath of the same subject, ἔστω γεγεννημένος, *Ibid.* D).

DEM. 9, 44 (see above).

PLATO, Legg. 874 C: νηποινεῖ τε θνάτω (= passive) ὑπὸ . . . τοῦ ὑβρισθέντος βία. 938 C: ἐάν τις φιλονικία κριθῇ δις τὸ τοιοῦτον δρᾶν, τε θνάτω. 951 C (see above).

AR. Ach. 133: κεχῆνατε. Vesp. 198: ἔνδον κέκραχθι τῆς θύρας κεκλεισμένης. Thesm. 692: κέκραχθι.

EUR. Alc. 1042-4: γυναικα δ' . . . | ἄλλον τιν' . . . | σφῆξιν ἄνωχθι Θεσσαλῶν. [Rhes.] 987: ἄνωχθε.

SOPH. Ant. 1063: ἴσθι. 1064: ἀλλ' εὖ γέ τοι κάτισθι.

AESCHYL. Cho. 772: ἄνωχθ(ι). Eum. 598-9: OP. πέποιθ(α) . . . | XO. νεκροῖσί νυν πέπεισθι μητέρα κτανῶν.

HOM. Od. 20, 18: τέτλαθι δῆ, κραδίη · καὶ κύντερον ἄλλο ποτ' ἔτλης.

Il. 23, 158-9: καὶ δεῖπνον ἄνωχθι | ὕπλεσθαι.

407. PERFECT MIDDLE IMPERATIVE.—A similar observation applies to the perfect middle.

μέμνησό μου, AR. Pax, 719; *Remember me.*

DEM. 19, 171: μέμνησθε, and so in 14 other passages of the orators. 24, 64: πέπανσο.

AESCHIN. 1, 162: ἔστω . . . ὁ μὲν μισθωθείς μέτριος καὶ ποιῶν τὰ ὁμολογημένα, ὁ δὲ τὴν ἡλικίαν προλαβὼν καὶ μισθωσάμενος ἐψεύσθω.

ISOC. 2, 37: μέμνησο.

XEN. Cyr. 4, 2, 7: καὶ σὺ ἡμῖν πιστὰ θεῶν πεποιήσο καὶ δεξιὰν δός.

HDT. 5, 105: δέσποτα, μέμνεο τῶν Ἀθηναίων. 7, 29: ἔκτησο . . . αὐτὸς τὰ περ αὐτὸς ἐκτήσας (249). 7, 148 (Orac.): πεφυλαγμένος ἦσο | καὶ κεφαλὴν πεφύλαξο.

AR. Pax, 719 (see above).

HES. O. et D. 797: πεφύλαξο δὲ θυμῷ.

HOM. Il. 5, 226-8: ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία . . . | δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι ὄφρα μάχωμαι · | ἡὲ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι. 20, 377. 22, 340.

408. PERFECT IMPERATIVE PASSIVE.—The perfect imperative passive is not unfrequently used in judicial sentences, in harsh orders, in philosophical definitions, of something that is to be settled and to stay settled, but in the third person only. The second person is so rare that it is not safe to generalize.

Third Person:

ἀνερρίφθω κύβος, COM. Men. 4, 88 (303). ταῦτα . . . πεπαίσθω . . . ὑμῖν,

PLATO, Euthyd. 278 C: *Let this be the end of your fun.* εἰρήσθω, *Let it be said and settled*, is especially common.

DEM. Pr. 18: μὴ πάνθ', ὥς ἕκαστος ἔχει γνώμης ὑμῶν περὶ τῶν παρόντων, ὀρθῶς ἐγνώκεναι πεπεῖσθω.

AESCHIN. 3, 24: μέχρι δεῦρο εἰρήσθω μοι.

ISAE. 5, 12: τοσαῦτά μοι εἰρήσθω.

ISOC. 4, 14: ταῦτά μοι προειρήσθω. 51: ταῦτα . . . εἰρήσθω μοι.

LYS. 24, 4: τοσαῦτά μοι εἰρήσθω.

PLATO, Cratyl. 401 D: εἰρήσθω, which occurs frequently. Euthyd. 278 C (see above). Legg. 662 D: καὶ μοι τὰ ἔμπροσθεν ἠρωτημένα . . . ἠρωτήσθω. Phaedr. 250 C: ταῦτα μὲν οὖν μνήμη κεχαρίσθω. Rpb. 485 A: τοῦτο . . . τῶν φιλοσόφων φύσεων περὶ ὠμολογήσθω ἡμῖν. Theaet. 187 B: ἀποκεκρίσθω. 197 D-E: ποιήσωμεν . . . πεποιήσθω δὴ. Tim. 89 D: λελέχθω.¹

THUC. 1, 71, 4: μέχρι μὲν οὖν τοῦδε ὠρίσθω ὑμῶν ἡ βραδυτής.

HDT. 3, 81: λελέχθω κάμοι ταῦτα. 6, 55: ταῦτα μὲν νυν περὶ τούτων εἰρήσθω.

COM. Men. 4, 88 (see above).

HOM. Od. 12, 51: πείρατ' ἀνήφθω.

Il. 8, 524: μῦθος δ', ὅς μὲν νῦν ὑγίης, εἰρημένος ἔστω.

409. Second Person :

κατασφακέλιζε καὶ πέπρηστο καὶ βόα, COM. Pherecr. 2, 287: *And then indulge in fits, high fevers, yells* (of pain).

ISOC. Ep. 7, 13: ἔρρωσο.

XEN. Cyr. 4, 5, 33: ἔρρωσο.

COM. Pherecr. 2, 287 (see above).

410. ἄγε, ἴθι, φέρε WITH THE IMPERATIVE. — In exhortations ἄγε, ἴθι, φέρε, and the like (usually with δὴ or νυν) often precede the imperative.

ἄγε δὴ, κάτειπέ μοι σὺ τὸν σαυτοῦ τρόπον, AR. Nub. 478. ἴθι δὴ, κάτειπ(ε), Pax, 405. φέρε δὴ πρὸς θεῶν κάκεινο σκέψασθε, DEM. 21, 58.

411. ἄγε, ἄγετε :

PLATO, Phaedo, 86 E: ἀλλ' ἄγε, ἦ δ' ἤς, ὦ Κέβης, λέγε. Phaedr. 237 A: ἄγετε δὴ, ὦ Μοῦσαι, . . . ξύμ μοι λάβεσθε τοῦ μύθου. Phileb. 39 E: ἄγε δὴ, . . . καὶ τόδε ἀπόκριναι.

XEN. An. 2, 2, 10: ἄγε δὴ, . . . εἰπὲ τίνα γνώμην ἔχεις. 7, 6, 33: ἄγετε δὴ πρὸς θεῶν καὶ τὰ ἐμὰ σκέψασθε ὥς ἔχει. Apol. 14: ἄγε δὴ ἀκούσατε καὶ ἄλλα. Conv. 2, 21: ἄγε δὴ, ἔφη ὁ Φίλιππος, καὶ ἐμοὶ αὐλησάτω. Cyr. 7, 5, 24: ἀλλ' ἄγετε λαμβάνετε τὰ ὄπλα.

AR. Ach. 111: ἄγε δὴ σὺ φράσον ἐμοὶ σαφῶς πρὸς τουτονί. Nub. 478 (410), *et saepe*.

¹ A. J. P. x (1889), 439.

SOPH. Ai. 1097: ἄγ', εἴπ' ἀπ' ἀρχῆς αὖθις. Tr. 1255: ἄγ' ἐγκονεῖτ', αἴρεσθε.

AESCHYL. Cho. 803-4: ἄγετε, τῶν πάλοι πεπραγμένων | λύσασθ' αἶμα προσφάτοις δίκαις.

PIND. O. I, 77-80: ἄγε(ε) . . . πέδασον . . . πόρευσον . . . πέλασον.

ARCHIL. 4: ἀλλ' ἄγε, σὺν κώθωνι θοῆς διὰ σέλματα νηὸς | φοῖτα καὶ κοίλων πώματ' ἄφελκε κάδων.

TYRTAE. 15: ἄγετ', ὦ Σπάρτας εὐάνδρον | κοῦροι πατέρων πολιατᾶν, | λαιᾶ μὲν ἔνυν προβάλεσθε.

HOM. Od. 3, 17: ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἵπποδάμοιο.

Il. I, 337: ἀλλ' ἄγε, διογενὲς Πατρόκλεες, ἔξαγε κούρην.

412. ἴθι, ἵτε :

DEM. 36, 56: ἴθι δὴ λαβὲ τὰς πρὸς Ἀπολλόδωρον τῆς πονηρίας. [40], 19: ἴθι δὴ λαβὲ . . . τὸν . . . νόμον.

PLATO, Gorg. 489 E: ἀλλ' ἴθι εἰπέ. Phaedr. 228 E: ἀλλ' ἴθι δείκνυε. 262 D: ἴθι δὴ μοι ἀνάγνωθι τὴν τοῦ Λυσίου λόγου ἀρχήν. Soph. 239 B: ἴθι . . . πειράσῃ. Theaet. 195 E: ἴθι οὖν δῆ, σὺ ἀποκρίνου.

AR. Nub. 497: ἴθι νυν, κατὰθου θοῖμάτιον. Pax, 405 (410). Pl. 255: ἴτ' ἐγκονεῖτε, σπεύδεθ'. *saepe*.

SOPH. Ai. 988: ἴθ', ἐγκόνει. 1003: ἴθ', ἐκκάλυψον. O. R. 46-7: ἴθ', ὦ βροτῶν ἄριστ', ἀνόρθωσον πόλιν· | ἴθ', ἐνλαβήθηθ'. *alib*.

HOM. Od. 22, 157: ἀλλ' ἴθι, δι' Εὐμαιε, θύρην ἐπίθες θαλάμοιο.

Il. I, 32: ἀλλ' ἴθι, μή μ' ἐρέθιζε. 10, 53: ἀλλ' ἴθι νῦν, Αἴαντα καὶ Ἴδομενῆα κάλεσσον.

413. φέρε :

DEM. 15, 26: φέρε γὰρ πρὸς θεῶν σκοπεῖτε. 19, 174: φέρε δὴ . . . θεάσασθε. 251: φέρε δὴ . . . σκέψασθε. 21, 58: φέρε δὴ πρὸς θεῶν κἀκείνο σκέψασθε. 25.73 (*id.*). Pr. 53, 3: φέρε δὴ σκέψασθε.

PLATO, Cratyl. 385 B: φέρε δὴ μοι τόδε εἰπέ.

AR. Nub. 1088: φέρε δὴ μοι φράσον. Ran. 1417: φέρε πύθεσθέ μου ταδί. Eccl. 710: φέρε νυν φράσον μοι, ταῦτ' ἀρέσκει σφῶν;

SOPH. Ant. 534: φέρ' εἰπὲ δῆ μοι. El. 310. 376: φέρ' εἰπὲ δὴ τὸ δεινόν. O. R. 390. 536. 1142. Ph. 433. Tr. 890.

AESCHYL. P. V. 294-5: φέρε γὰρ | σήμαιν' ὅ τι χρή σοι συμπράσσειν.

414. NEGATIVE IMPERATIVE (PROHIBITIVE).—The imperative in prohibitions takes the negative μή. The tenses employed are the present, the aorist, and the perfect, the perfect chiefly as a present perfect (303). The first person is represented by the subjunctive (373). In the second person aorist, the subjunctive

is used practically to the exclusion of the imperative. In the third person aorist, the subjunctive is preferred in standard prose.

415. DIFFERENCE BETWEEN PRESENT AND AORIST IN PROHIBITIONS.—*μή* with the present imperative has to do with a course of action and means sometimes “keep from” (RESIST!), sometimes “cease to” (DESIST!). In the one case a negative course of action is prescribed, in the other the negative of a course of action. Compare with this construction the negative with the imperfect (resistance to pressure).

μή with the aorist imperative or subjunctive gives a total prohibition.

μή λάλει, AR. Vesp. 1135, may mean, according to circumstances, “stop talking” (compare *παῦσαι καὶ μή πατέριζε*, AR. Vesp. 652; *Stop and cease “fathering” me*) or “keep mum.” *ἀντιβολήσει καὶ ἱκετεύσει ὑμᾶς· μή ἐλεεῖτε*, LYS. [6], 55; *He will beg and beseech you. Don't pity him. Steel your hearts against him.* *μή θαυμάσης*, ISOC. [1], 44; *Don't be astonished* (one of three aorists in a host of presents). *θαυμάζω, ἦν δ' ἐγώ, καὶ αὐτός. ἀλλὰ μή θαύμαζ', ἔφη*, PLATO, CONV. 205 B; *I am astonished . . . Well, suppress your astonishment. . .*

416. PRESENT IMPERATIVE IN PROHIBITIONS:

DIN. 1, 109: *μή . . . ἄχθεσθ(ε)*. 113: *μή ἀποδέχεσθ(ε)*. 3, 11: *μή . . . ἡγείσθε*.

ISAE. 3, 79: *μή ἀμνημονεῖτε*. 8, 20: *μή οἴεσθ(ε)*.

LYS. [6], 55 (see 415). 12, 91: *μηδ' οἴεσθε*. 13, 83: *μήτε . . . ἀποδέχεσθε*. 19, 10: *μή . . . προκαταγινώσκετε*.

PLATO, CONV. 205 B (see 415). Legg. 871 D: *μή . . . θαπτέσθω*. 936 C: *μηδεῖς . . . γιγνέσθω*. Phaedo, 117 A: *μή . . . ποίει*. Theaet. 146 B: *ἀλλ', ὥσπερ ἤρξω, μή ἀφίεσσο τοῦ Θεαιτήτου, ἀλλ' ἐρώτα*. 167 E: *ποίει μέντοι οὕτως· μή ἀδίδκει ἐν τῷ ἐρωτᾷ*.

XEN. Cyr. 3, 1, 35: *πρὸς τῶν θεῶν, ἔφη, ὦ Κύρε, μή οὕτω λέγε*.

THUC. 1, 86, 4: *ὥς ἡμᾶς πρέπει βουλευέσθαι ἀδικουμένους μηδεῖς διδασκέτω*. *Ibid.* 5: *μήτε τοὺς Ἀθηναίους εἴατε μείζους γίγνεσθαι μήτε τοὺς ξυμμάχους καταπροδιδῶμεν*.

HDT. 1, 9: *θάρσσε, Γύγη, καὶ μή φοβεῦ*. 85: *ὦνθρωπε, μή κτεῖνε Κροῖσον*. 5, 40: *μή ἀντίβαινε*. 8, 140, α): *μή . . . βούλεσθε*. 9, 111: *γυναικὶ δὴ ταύτῃ τῇ νῦν συνοικεῖς μή συνοίκεε . . . τὴν δὲ νῦν ἔχεις . . . μή ἔχε γυναῖκα*.

AR. Ach. 1054: *μή . . . δίδου*. Vesp. 652: *παῦσαι καὶ μή πατέριζε* (415). 1135: *μή λάλει* (415).

COM. 4, 341, 39: ἂ μὴ προσήκει μὴτ' ἄκουε μὴθ' ὄρα. 4, 356, 578: μὴδέποτε δοῦλον ἡδονῆς σαυτὸν ποίει. Crat. 2, 231: τὴν χεῖρα μὴ 'πίβαλλε, μὴ κλάων καθῆ.

EUR. Ion, 257: μὴ φρόντιζε(ε). 367: μὴ 'ξέλεγχε. Med. 807: μὴδεῖς με φαῦλην κάσθενῇ νομιζέτω. Phoen. 18: μὴ σπεῖρε.

SOPH. Ai. 115: φεῖδου μὴδέν. El. 395-6: H. μὴ μ' ἐκδίδασκέ . . . | X. ἀλλ' οὐ διδάσκω.

AESCHYL. Eum. 133: μὴ σε νικάτω πόνος. P. V. 44: μὴ πόνει. Sept. 262: σίγησον ὦ τάλαινα, μὴ φίλους φόβει.

PIND. O. 1, 5: μὴκέτι(ι) . . . σκόπει. 117: μὴκέτι πάπταινε. 4, 14: μὴ μάτενε.

XENOPHANES, 6, 4 (Bgk.): παῦσαι μὴδὲ ῥάπιζε(ε).

THEOGN. 31-2: κακοῖσι δὲ μὴ προσομίλει | ἀνδράσιν ἀλλ' αἰεὶ τῶν ἀγαθῶν ἔχεο (31). 578: μὴ με δίδασκε'· οὐ τοι τηλίκος εἰμὶ μαθεῖν.

HOM. Od. 1, 315: μὴ . . . κατέρυκε. 4, 543-4: μὴκέτι . . . κλαῖ(ε). 594: μὴ . . . ἔρυκε. 7, 303: μὴ . . . νείκεε. 10, 266: μὴ μ' ἄγε κείσ' ἀέκοντα, διοτρεφέες, ἀλλὰ λίπ' αὐτοῦ. 14, 387: μῆτε . . . χαρίζεο μῆτε . . . θέλγε. 19, 42: σίγα . . . μὴδ' ἐρέεινε.

Il. 1, 210: μὴδὲ . . . ἔλκεο. 3, 82: 'σχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν. 6, 264: μὴ μοι οἶνον ἄειρε (as she had offered to do) μελίφρονα πότνια μῆτερ. 23, 735: μὴκέτ' ἐρείδεσθον (149).

AORIST SUBJUNCTIVE IN PROHIBITIONS.—For the aorist subjunctive in prohibitions, see 376.

417. AORIST IMPERATIVE IN PROHIBITIONS:

Third Person:

DEM. 19, 77: μὴ . . . μὴ δότω δίκην. [42], 31: ὁ μὴδαμῶς νυνὶ γενέσθω. [49], 1: μὴδενὶ ὑμῶν ἀπιστον γενέσθω. Pr. 35, 2: καὶ μὴδεμιᾶς λοιδορίας ὁ μέλλω λέγειν ἀρχὴ γενέσθω.

AESCHIN. 1, 19-20: μὴδὲ συνδικησάτω . . . μὴδὲ ἀρξάτω . . . μὴδὲ κηρυκευσάτω, μὴδὲ πρεσβενυσάτω . . . μὴδὲ . . . εἰπάτω μὴδέποτε (5 instances in the provisions of a law quoted by Aeschines). 3, 60: ὅστις οὕτω διούκεται μὴτ' ἀπογνώτω μὴδὲν μῆτε καταγνώτω πρὶν <ἂν> ἀκοῦση.

ISAE. 9, 35: καὶ εἰ λέγειν ἐμοῦ δύναται Κλέων κάλλιον, τοῦτο αὐτῷ . . . μὴδὲν ἰσχυσάτω. (The above are about the only occurrences in the Orators. See A. J. P. xiii (1892), 425 f.)

PLATO, Apol. 17 C: πιστεύω γὰρ δίκαια εἶναι ἃ λέγω, καὶ μὴδεῖς ὑμῶν προσδοκησάτω ἄλλως. Legg. 924 C: καὶ τοῦτο ἐκλιπέτω μὴδέποτε κατὰ δύναμιν.

XEN. Ages. 10, 3. Cyneg. 2, 2: καὶ μὴδεῖς αὐτὰ φαῦλα νομισάτω εἶναι. Cyr. 7, 5, 73: καὶ μὴδεῖς γε ὑμῶν ἔχων ταῦτα νομισάτω ἀλλότρια ἔχειν. 8, 7, 26: εἴ τις οὖν ὑμῶν . . . ὄμμα τοῦμόν ζώοντος ἔτι προσιδεῖν ἐθέλει, προσίτω· ὅταν δ'

ἐγὼ ἐγκαλύψωμαι, αἰτοῦμαι ὑμᾶς, ὦ παῖδες, μηδεὶς ἔτ' ἀνθρώπων τοῦμὸν σῶμα ἰδέτω, μηδ' αὐτοὶ ὑμεῖς.

SOPH. Aï. 1180-1: μηδέ σε | κινήσάτω τις. 1334: μηδ' ἡ βία σε μηδ' αὖτως νικήσάτω. O. R. 1449-50: ἐμοῦ δὲ μή ποτ' ἀξιώθῃτω τόδε | πατρῶον ἄστυ ζῶντος οἰκητοῦ τυχεῖν.

AESCHYL. P. V. 332: καὶ νῦν ἕασον μηδέ σοι μελησάτω. 1002-3: εἰσελθέτω σε μή ποθ' ὥς ἐγὼ . . . θηλύνους γενήσομαι. Sept. 1036: μὴ δοκησάτω τινί, but v. 1040: μηδέ τῷ δόξῃ πάλιν.

PIND. O. 8, 56: μὴ βαλέτω με λίθω τραχεῖ φθόνος. P. 5, 23: τῷ σε μὴ λαθέτω.

HOM. Od. 16, 301: μή τις ἔπειτ' Ὀδυσῆος ἀκουσάτω ἔνδον ἐόντος.

Il. 16, 200: Μυρμιδόνες, μή τίς μοι ἀπειλάων λελαθέσθω.

418. Second Person:

ORATOIRES ATTICI: Apparently no examples. See A. J. P. xiii (1892), 426.

AR. Thesm. 870: μὴ ψεύσον, ὦ Ζεῦ, τῆς ἐπιούσης ἐλπίδος (parody of SOPH. fr. 453, cited below).

COM. Thugenis, 4, 593: μὴ νόμισον, according to Porson's emendation of Photius and Suidas. Eupol. 2, 464, is doubtful, and would be displaced by the adoption of Elmsley's conjecture.

SOPH. fr. 453: μὴ ψεύσον, ὦ Ζεῦ, μή μ' ἔλῃς ἄνευ δορός. apud Bekk. Antiatt. 107, 30: μὴ νόμισον ἀντὶ τοῦ μὴ νομίσης. Σοφοκλῆς Πηλεῖ. (This is probably a mistake on the part of the author of the Antiatt.)

HOM. Od. 24, 248: ἄλλο δέ τοι ἐρέω, σὺ δὲ μὴ χόλον ἔνθεο θυμῷ.

Il. 4, 410: τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ. 18, 134: ἀλλὰ σὺ μὲν μὴ πῶ καταδύσειο μῶλον Ἄρηος.

419. PERFECT IMPERATIVE:

THUC. 7, 77, 4: μὴ καταπέπληχθε ἄγαν.

AR. Vesp. 373: μηδέν, ὦ τάν, δέδιθι, μηδέν. 415: μὴ κεκράγατε. AN. 206: μὴ νυν ἔσταθι.

SOPH. Aï. 1182-3: ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας | παρέστατ', ἀλλ' ἀρήγετ(ε).

HOM. Od. 3, 313: μὴ δηθὰ δόμων ἄπο τῇλ' ἀλάλησο. 4, 825: μηδὲ . . . δείδιθι. 16, 302: μήτ(ε) . . . ἴστω. 18, 62-3: μὴ . . . δείδιθ(ι). 22, 488-9: μηδ' . . . ἔσταθ(ι).

Il. 4, 303-4: μηδέ τις . . . μεμάτω. 5, 827: μήτε . . . δείδιθι. 12, 272-3: μὴ τις ὀπίσσω | τετράφθω ποτὶ νῆας. 14, 342: μήτε . . . δείδιθι. 20, 354: μηκέτι . . . ἔστατε. 366: μὴ δείδιτε.

420. EQUIVALENTS OF THE IMPERATIVE.—Equivalents of the imperative are:

1. The Subjunctive. So necessarily in the first person, and regularly in the negated second and third persons aorist. See 373 and 376.
2. The Future (familiar) and the Future Perfect Indicative. See 269 and 282.
3. ὅπως with the future indicative, for which see under ὅπως.
4. Optative with ἄν. See 443.
5. Infinitive (chiefly in poetry and legal language). See under *Infinitive*.
6. The Optative. See 394.
7. Impatient or Passionate Questions. See 198, 261, and 269.
8. δεῖ, χρή, ἄξιον, δέομαι ὑμῶν, with the infinitive, and similar expressions, are often found as a more temperate or a more convenient imperative. See A. J. P. xiii (1892), 402 f., on avoidance of imper. in proems.

421. REPRESENTATIVES OF THE IMPERATIVE IN *ORATIO OBLIQUA*.—In continuous *oratio obliqua*, the imperative may be represented by the infinitive, but ordinarily the imperative notion is more explicitly conveyed through the medium of some periphrastic expression. See *Object Sentences*. For rare examples of the retention of the imperative, see 422.

422. IMPERATIVE IN DEPENDENT AND IN INTERROGATIVE SENTENCES.—As the imperative is equivalent to δεῖ or χρή with the infinitive, it is occasionally used in dependent and interrogative sentences. Familiar is the phrase οἷσθ' ὁ δρᾶσον;

ῶ . . . ἐξέστω καὶ μή, τοῦτο νομοθετησώμεθα, PLATO, Legg. 935 E; *Let us regulate by law to whom this is to be allowed and to whom not.* οἷσθ' οὖν ὁ δρᾶσον; AR. Eq. 1158; *Knowest thou what thou must do?* (Cf. v. 1160: δρᾶν ταῦτα χρή.) μὴ ἐξέστω δὴ παρὰ ταῦτα ἕτερα προστάττειν; PLATO, Politic. 296 A; *He is not to be permitted, then, to make other additional regulations?*

DEM. I, 20: λέγουσιν δὲ καὶ ἄλλους τινὰς ἄλλοι πόρους, ὧν ἔλεσθ' ὅστις ὑμῖν συμφέρειν δοκεῖ. 20, 14: οὐδὲ γὰρ εἰ πάνη χρηστός ἐσθ', ὡς ἐμοῦ γ' ἔνεκ' ἔστω, βελτίων ἐστὶ τῆς πόλεως τὸ ἦθος. [42], 31: ὁ μηδαμῶς νυνὶ γενέσθω (417).

LYS. fr. 75, 3: ἐδεήθη ἦκειν αὐτὸν ἐπὶ κῶμον, λέγων ὅτι μεθ' αὐτοῦ καὶ τῶν οἰκετῶν πιέτω.

PLATO, Legg. 800 E: τὸ δὲ τοσοῦτον ἡμᾶς αὐτοὺς ἐπαγερωτῶ πάλιν . . . εἰ πρῶτον ἐν τοῦθ' ἡμῖν ἀρέσκον κείσθω. Politic. 296 A (see above).

THUC. 4, 92, 7: ὧν χρή μνησθέντας ἡμᾶς . . . ὁμόσε χωρήσαι τοῖσδε καὶ δεῖξαι ὅτι ὧν μὲν ἐφίενται πρὸς τοὺς μὴ ἀμυνομένους ἐπιόντες κτάσθων, οἷς δὲ γενναῖον τὴν . . . αὐτῶν ἀεὶ ἐλευθεροῦν μάχη . . . ἀνανταγώνιστοι ἀπ' αὐτῶν οὐκ ἀπίασιν.

HDT. I, 89: κάτισον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκους, οἱ λεγόντων κτέ.

AR. Eq. 1158 (see above). Pax, 1061: ἀλλ' οἷσθ' ὁ δρᾶσον; Av. 54. 80.

EUR. Hec. 225: οἷσθ' οὖν ὁ δρᾶσον; Heracl. 451: ἀλλ' οἷσθ' ὁ μοι σὺμ-
πραξον.

SOPH. O. C. 731: ὄν μήτ' ὀκνεῖτε μήτ' ἀφῆτ' ἔπος κακόν. O. R. 543:
οἷσθ' ὡς ποιήσον;

The Particle ἄν

423. The particle ἄν is largely used to color the moods of the Greek language.

424. DISTINCTIONS IN THE USE OF ἄν.—Two sets of distinctions are necessary as to the use of the particle ἄν.

I. 1. It may be used in the leading clause, chiefly with the indicative and the optative or their representatives.

2. It may be used in a dependent sentence, chiefly with the subjunctive.

II. 1. It may be used with a definite reference, contained in the same sentence, or implied in the context.

2. It may be used without a definite reference, in which case no definite ellipsis is to be supplied.

425. SHIFTING FROM DEFINITE TO INDEFINITE.—The shifting from definite to indefinite is not peculiar to the particle ἄν. Other simple demonstratives change in the same way. Compare τὸν καὶ τόν, τὰ καὶ τά, and notice especially τέως and ἕως. τέως is used more frequently without its correlative ἕως than with it, *so long* being *for a while*, and ἕως is sometimes employed after the same fashion.¹

426. ΚΕΝ (ΚΕ), ΚΑ.—A similar function is exercised in epic and lyric poetry by κεν (κε), and in Doric by κα. The two particles ἄν and κεν are sometimes combined as ἄν κεν. A common origin once suspected is now seldom maintained.² The accented ἄν may originally have been more clearly demonstrative, the unaccented κεν more surely indefinite, but the whole matter is obscure, and a sharp discrimination between ἄν and κεν often attempted has never been successfully established. ἄν is everywhere distinctly preferred in negative sentences, enters more readily into close combinations, and on common ground gradually thrusts κεν to the wall. So in Pindar ἄν nearly balances κεν, whereas in Homer κεν greatly preponderates, κεν being to ἄν in the Iliad as 4 to 1.

427. ETYMOLOGY OF ἄν.—The etymology of ἄν is still unsettled. With a definite reference it may be translated *then*, *in that case*, or, when oppo-

¹ A. J. P. iv (1883), 418 note.

² See A. J. P. iii (1882), 446 foll.

sition is implied, *else*. (Compare Lat. *an*.) Without definite reference, it sometimes gives a potential coloring, and in combination with the subjunctive and the optative is little more than a sharper future. *κεν* (*κα*) is also an unsolved riddle.

Indicative with ἄν

428. The particle ἄν belongs to that which is other than the present, and is found only in past and future relations.

429. UNREAL INDICATIVE WITH ἄν.—The past tenses of the indicative with ἄν may denote unreality (the most common use) in such a way that the imperfect denotes opposition to a continued action either in the present or in the past; the aorist denotes opposition to attainment, chiefly in the past, very rarely in the present; and the pluperfect indicative with ἄν denotes opposition to completion, more frequently in the present.

Imperfect in opposition to present:

ἐγὼ γὰρ . . . εἰ μὲν μὴ ᾧμην ἦξιν . . . παρ' ἀνθρώπους τετελευτηκότας ἀμείνους τῶν ἐνθάδε, ἡδίκουν ἄν [*I should be in the wrong* (I am not)] οὐκ ἀγανακτῶν τῷ θανάτῳ, PLATO, *Phaedo*, 63 B.

Imperfect in opposition to the past:

μένειν γὰρ ἐξήν τῷ κατηγοροῦντι τῶν ἄλλων, εἰ δὲ τοῦτ' ἐποίει ἕκαστος, ἐνίκων ἄν [*they would have been victorious* (they were not)], DEM. 3, 17.

Aorist in opposition to the past:

εἰ τὸ καὶ τὸ ἐποίησεν ἄνθρωπος, οὐκ ἄν ἀπέθανεν, DEM. 18, 243; *If the man had done so and so, he would not have died* (he did die).

Aorist in opposition to present:

εἰ μὲν οὖν ἄνθρωπος, ὃν δεῖ πόλλ' ἀκοῦσαι καὶ κακά, | αὐτὸς ἦν ἐνδηλος, οὐκ ἄν ἀνδρὸς ἐμνήσθην φίλου [*I should not mention the name of a friend* (as I am doing)], AR. *Eq.* 1276-7.

Pluperfect in opposition to present completion:

εἰ δέ γε μηδεὶς ἄλλος ἢ Ζεῦξις ἔγραφε, καλῶς ἄν σοι ἀπεκέκριτο; PLATO, *Gorg.* 453 D; *But if there were no other painter than Zeuxis, would your reply hold good?*

Pluperfect in opposition to past completion:

εἰ . . . ὁ ἀνὴρ . . . ἀπέθανεν . . . δικάως . . . ἄν ἐτεθνήκει, ANTIPHON, 4, β, 3; *If the man had been killed, he would have been justly killed* (his death would have been justifiable).

For further examples, see *Unreal Conditional Sentences*.

For ἐβουλόμην (ἤθελον) ἄν with infinitive antithetical to the dependent verb, see 367.

430. INDICATIVE WITH ἄν AS POTENTIAL OF THE PAST.—The indicative of the historical tenses with ἄν also serves to express potentiality, or guarded assertion, in the past, chiefly with the ideal second person or τις, but by no means limited to it.

Ellipses are often easily supplied, but are not necessary. The translation is freer than in an elliptical conditional sentence. The protasis is sometimes contained in a participle or otherwise intimated.

ἐγνώ τις ἄν, XEN. Cyr. 3, 3, 70: *One would (could, might) have known.*
 ὀλίγους ἄν εἶδες, Hell. 6, 4, 16: *Few should you have seen.*

DEM. 18, 225: ἂ μήτε προῆδει μηδεὶς μήτ' ἄν ᾧ ἦθη τήμερον ῥηθῆναι.

ISOC. 5, 64: καίτοι τίς ἄν προσεδόκησεν ὑπ' ἀνδρὸς οὕτω ταπεινῶς πράξαντος ἀναστραφῆσθαι τὰ τῆς Ἑλλάδος πράγματα;

LYS. 1, 27: πῶς γὰρ ἄν (sc. κατέφυνγε); *Ibid.*: οὔτε σίδηρον . . . οὔτε ἄλλο οὐδὲν ἔχων, ᾧ τοὺς εἰσελθόντας ἄν ἡμύνατο. 8, 7: ἄν . . . ὑπερείδετε. *Ibid.*: ἄν . . . ὑπώπτευνον.

PLATO, Apol. 18 C: ἐν ταύτῃ τῇ ἡλικίᾳ . . . ἐν ᾗ ἄν μάλιστα ἐπιστεύσατε. Hipparch. 229 B: πάντων ἄν τῶν παλαιῶν ἤκουσας ὅτι ταῦτα μόνον τὰ ἐτη τυραννὶς ἐγένετο ἐν Ἀθήναις.

XEN. An. 1, 5, 8: θάπτον ἢ ὥς τις ἄν ᾔετο. Cyr. 3, 3, 70 (see above). 4, 5, 6: τοῦ λοιποῦ οὐδὲ βουλόμενος ἄν εὖρες ῥαδίως τὸν νύκτωρ πορευόμενον. 8, 1, 33: ἐπένως δ' ἄν ἐκεῖ οὐδένα οὔτε ὀργιζόμενον κραυγῇ οὔτε χαίροντα ὑβριστικῶ γέλῳτι, ἀλλὰ ἰδὼν ἄν αὐτοὺς ἡγήσω τῶ ὄντι εἰς κάλλος ζῆν. Hell. 1, 7, 7: τότε γὰρ ὁψὲ ἦν καὶ τὰς χεῖρας οὐκ ἄν καθέωρων. 6, 4, 16 (see above).

THUC. 7, 55, 2: ὁ οὐκ ἄν ᾔοντο.

AR. Ran. 1022: ὁ θεασάμενος πᾶς ἄν τις ἀνὴρ ἡράσθη δαίιος εἶναι.

EUR. Andr. 1135: δεινὰς δ' ἄν εἶδες πυρρίχας. I. A. 1582: πληγῆς κτύπον γὰρ πᾶς τις ἦσθετ' ἄν σαφῶς.

SOPH. Ai. 430-1: τίς ἄν ποτ' ᾧ εἰθ' ᾧδ' ἐπώνυμον | τοῦμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς;

HOM. Od. 10, 84: ἔνθα κ' ἄνθρωπος ἀνὴρ δοιοὺς ἐξήρατο μισθοῦς.

Il. 4, 421: ὑπο κεν ταλασίφρονά περ δέος εἶλεν. 16, 638-9: οὐδ' ἄν ἔτι φράδμων περ ἀνὴρ Σαρπηδόνα δῖον | ἔγνων.

For ἄν with the Optative as the Potential of the Past, see 437 and 439.

431. INDICATIVE WITH ἄν OF INTERMITTENT ACTION.—The indicative of the historical tenses with ἄν is also used to

express habitual or intermittent action in the past, ἄν being used without definite reference (424, II, 2).

διαλεχθεὶς ἄν μοι . . . ᾤχετο ἀπῴων, PLATO, CONV. 217 B; *He would have a talk with me and then he was off.*

DEM. 9, 48 (in *oratio obliqua*). 18, 219: ὁ μὲν γράφων οὐκ ἄν ἐπρέσβευσεν, ὁ δὲ πρεσβεύων οὐκ ἄν ἔγραψεν.

ISOC. 6, 52: εἰ πολιορκουμένη τινὶ τῶν πόλεων τῶν συμμαχίδων εἰς μόνος Λακεδαιμονίων βοηθήσειεν, ὑπὸ πάντων ἄν ὠμολογεῖτο παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν αὐτοῖς.

PLATO, Apol. 22 B: διηρώτων ἄν αὐτοὺς τί λέγοιεν, ἢν ἅμα τι καὶ μαυθάνοιμι παρ' αὐτῶν. CONV. 217 B (see above).

XEN. AN. I, 9, 19: εἰ δέ τινα ὁρῶν . . . προσόδους ποιοῦντα, οὐδένα ἄν πάποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω προσεδίδου. Cyr. 7, I, 10 (*hīs*). II. 14. Mem. 4, 6, 13: εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγει . . ., ἐπὶ τὴν ὑπόθεσιν ἐπανήγεν ἄν πάντα τὸν λόγον ὧδε πως. *alib.*

THUC. 7, 71, 3: εἰ μὲν τινας ἴδοιεν πῃ τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάρσυσάν τε ἄν κτέ.

HDT. I, 196: ὅσοι δὲ τοῦ δήμου ἔσκον ἐπίγαμοι, οἷτοι δὲ εἵδεος μὲν οὐδὲν ἐδέοντο χρηστοῦ, οἱ δ' ἄν χρήματά τε καὶ αἰσχίνας παρθένους ἐλάβανον. *Ibid.*: ἀνίστη ἄν . . . ἄν . . . ἐγίνετο. 2, 109. 3, 51 (*hīs*). *alib.*

AR. Ach. 640. Nub. 854-5: ἀλλ' ὅ τι μάθοιμ' ἐκάστοτε, | ἐπελανθανόμην ἄν εὐθὺς ὑπὸ πλῆθους ἐτῶν. Vesp. 278. 279. Pax, 70. 213. *saepe*.

EUR. Phoen. 401: ποτὲ μὲν ἐπ' ἡμᾶρ εἶχον, εἴτ' οὐκ εἶχον ἄν.

SOPH. Ph. 290-1: αὐτὸς ἄν τάλας | εἰλινόμην. 294-5: ταῦτ' ἄν ἐξέρπων τάλας | ἐμυχανώμην· εἴτα πῦρ ἄν οὐ παρῇν. 443.¹

For the Imperfect without ἄν of Iterative Action, see 207.

432. ἄν WITH THE FUTURE INDICATIVE AND ITS REPRESENTATIVES.—The future indicative with ἄν, theoretically a legitimate construction, has been kept out of use by the optative with ἄν and by ἄν with the subjunctive, and was counted a solecism even in antiquity.² A number of instances occur, however, in MSS and editions, but most of them have been corrected, or are easily corrigible. The same is true of the representatives of the indicative—the future optative, infinitive, and participle.

Sometimes there is an anacoluthon, as in PLATO, Apol. 29 C. Sometimes the future indicative is confounded with the aorist optative, as PLATO, Euthyd. 275 A: προτρέψετε for προτρέψαιτε, the future infinitive with the aorist infinitive, as PLATO, Phaedr. 227 B: ποιήσεσθαι for ποιήσασθαι, the future participle with the aorist participle, as PLATO, Apol. 30 B:

¹ See R. C. Seaton, *Class. Rev.* III, 343-5.

² LUCIAN, Sol. III, 555 R. B. L. G. on [JUSTIN MART.], Ep. ad Diogn. 2, 4.

ποιήσοντος for ποιήσαντος. Sometimes *ἄν* is for *ἀν-* or *ἀνα-* and belongs to the verb, as AESCHIN. 3, 155: τί ποτ' *ἄν* ἐρεῖ; Cf. PIND. N. 7, 68 and A. J. P. III (1882), 452. Sometimes there is confusion between present and future infinitive, as in XEN. An. 2, 3, 18: ἔξειν for ἔχειν. Sometimes there is confusion between *ἄν* and *δή*,¹ and easy corrections are almost always at hand.² This being the case, it is not worth while to multiply examples, most of which have disappeared from critical texts.

HOM. Il. 1, 139: ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι. 523: ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω. 3, 138: τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις. 4, 176: καὶ κέ τις δῶδ' ἐρέει. 8, 405: ἀπαλθῆσεσθον. 419: *ιδ.* 14, 268: δώσω. 15, 215: πεφιδῆσεται. 17, 241: κορέει. 22, 67: ἐρύουσιν. 71: κείσονται).

433. NON-USE OF *ἄν* WITH PRESENT AND PERFECT INDICATIVE.—The present and perfect indicative are not used with *ἄν*, but owing to the great variation in the position of *ἄν* beginners sometimes make a mistake in this regard. In ANDOC. 1, 117 read βούλοισθε for βούλεσθε. In PLATO, Legg. 712 E, read with Schanz ἀνερωτηθείς (cf. 793 A).

Optative with *ἄν*

434. POTENTIAL OPTATIVE.—The optative with *ἄν* is the potential³ of the Greek language. It is used mainly in leading clauses. It expresses the opinion of the speaker as an opinion, and may be called the mood of qualified assertion. The verification of the opinion or assertion is postponed to another time (*ἄν*).

435. TIME AND TENSES OF THE POTENTIAL OPTATIVE.—Both action and ascertainment may be future, or only the ascertainment. The present is often used of the future ascertainment of a present action, far more rarely of the future ascertainment of a past state. The aorist is very seldom used of the

¹ See Cobet, N. L. 501; Blass, Rh. Mus. 36, 221; H. Richards, Cl. Rev. vi (1892), 338.

² Famous is PLATO, Rpb. 615 D: οὐχ ἡκει, φάναι, οὐδ' *ἄν* ἤξει δεῦρο, where ἤξει cannot stand, and where οὐδ' *ἄν* ἡκοι would mean *he can't have come*. Here Richards applies his panacea *δή*, but if ever *ἄν* was needed with the future indicative, it is needed here.

³ Objections have been raised to the term potential, but nothing better has been suggested. Potentiality has to do with character, not with possibility merely, and the estimate of character goes back to the opinion of the one who makes the estimate. Compare A. J. P. xix (1898), 231.

future ascertainment of a past action. The simple perfect optative with *ἄν* is found chiefly in those verbs in which the perfect is equivalent to the present. In the periphrastic perfect optative with *ἄν*, the participle is often treated almost like an adjective.

436. *ἄν with the Present Optative not of the Past:* used of what will be, or what will prove to be.

LYS. 3, 5: πολὺ ἂν ἔργον εἶη λέγειν, *It would be a tedious task to tell.*

PLATO, Charm. 161 A-B: οὐκ ἄρα σωφροσύνη ἂν εἴη αἰδώς. Gorg. 507 A: καὶ μὴν ὃ γε σώφρων τὰ προσήκοντα πράττει ἄν (442). Theaet. 145 B: εὖ ἂν ἔχοι.¹

XEN. Mem. 1, 2, 11: συμμάχων ὁ . . . βιάζεσθαι τολμῶν δέοιτ' ἂν οὐκ ὀλίγων.

THUC. 1, 38, 4: εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν, τοῖσδ' ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν, *If we are acceptable to the majority of our colonists, there must be something amiss in our being unacceptable to these alone.*

HDT. 2, 6: οὕτω ἂν εἴησαν Αἰγύπτου στάδιοι ἑξακόσιοι καὶ τρισχίλιοι τὸ παρὰ θάλασσαν. 22: κὼς ὦν δῆτα βέοι ἂν (sc. ὁ Νεῖλος) ἀπὸ χιόνος, ἀπὸ τῶν θερμοτάτων βέων ἐς τὰ ψυχρότερα; 6, 63: οὐκ ἂν ἐμὸς εἴη, *It can't be my (son).*

AR. Av. 127: ποίαν τιν' οὖν ἥδιστ' ἂν οἰκοίτ' ἂν πόλιν; 172: τί ἂν οὖν ποιοῖμεν; Lys. 81: κἂν ταῦρον ἄγχοις. 97-8: λέγοιμ' ἂν ἥδη. πρὶν λέγειν δ', ὑμᾶς τοδὶ | ἐπερήσομαί τι μικρόν. Lys. 180.

EUR. Ion, 543: πῶς ἂν οὖν εἴην σός;

OLON, 36, 1-2: συμμαρτυροίη ταῦτ' ἂν . . . μήτηρ μεγίστη δαιμόνων Ὀλυμπίων.

HOM. Od. 4, 78: τέκνα φίλ', ἦ τοι Ζηνὶ βροτῶν οὐκ ἂν τις ἐρίζοι.

II. 1, 271-2: κείνοισι δ' ἂν οὐ τις | τῶν, οἱ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.

437. *ἄν with the Present Optative of the Past:*

No cogent examples in Attic prose.

LYS. 7, 16: ὥστε εἰ καὶ τὰ μέγιστα εἰς ἐμὲ ἐξημάρτανον, οὐκ ἂν οἶόν τε ἦν δίκην με παρ' αὐτῶν λαμβάνειν· εὖ γὰρ ἂν εἰδεδίην (perf.=pres.) ὅτι ἐπ' ἐκείνοις ἦν καὶ ἐμὲ τιμωρήσασθαι καὶ αὐτοῖς μηνύσασιν ἐλευθέρους γενέσθαι.

PLATO, Apol. 28 B-C: φαῖλοι γὰρ ἂν τῷ γε σφ' λόγῳ εἶεν (*must have been* or *must be considered*) τῶν ἡμιθέων ὅσοι ἐν Τροίᾳ τετελευτήκασιν.

¹ The Roman phrase *si valet bene est* is modelled on the Greek εἰ ἔρρωσαι, εὖ ἂν ἔχοι, *If you are well, it must be all right*, according to Norden, *Antike Kunstprosa*, I, 238.

THUC. 1, 9, 4: οὐκ ἂν οὖν νήσων ἔξω τῶν περιοικίδων, αὐταὶ δὲ οὐκ ἂν πολλὰ εἶεν (*can't have been*), ἡπειρώτης ὧν ἐκράτει, εἰ μὴ τε καὶ ναυτικὸν εἶχεν.

HDT. 1, 2: εἶησαν δ' ἂν οὗτοι Κρητες. 70: τάχα δὲ ἂν καὶ οἱ ἀποδόμενοι λέγοιεν ἀπικόμενοι ἐς Σπάρτην ὡς ἀπαιρεθείησαν ὑπὸ Σαμίων (306). 2, 98: εἶη δ' ἂν καὶ ἄλλος τις Ἄρχανδρος, οὐ μέντοι γε Αἰγύπτιον τὸ οὖνομα. 5, 59. 60. 7, 184: συνελέχθη δὲ ταῦτα τὰ πλοῖα, ὡς καὶ πρότερον εἰρέθη, τρισχίλια. ἤδη ὧν ἄνδρες ἂν εἶεν ἐν αὐτοῖσι τέσσερες μυριάδες καὶ ἑκοσι. 7, 214: εἰδεῖη . . . ἂν. 8, 136.

438. ἂν with the Aorist Optative not of the Past:

DEM. 21, 191: ἐγὼ δ' ἐσκέφθαι μὲν . . . φημι κοῦκ ἂν ἀρνηθείην.

PLATO, Meno, 78 E: πῶς γὰρ ἄνευ τούτων ἀρετὴ γένοιτ' ἂν;

XEN. Mem. 1, 2, 17: ἴσως οὖν εἴποι τις ἂν πρὸς ταῦτα κτέ.

THUC. 2, 35, 2: ὁ . . . ξυνειδὼς καὶ εὖνους ἀκροατὴς τάχ' ἂν τι ἐνδεεστέρως πρὸς ἃ βούλεται τε καὶ ἐπίσταται νομίσειε δηλοῦσθαι.

HDT. 2, 41: οὔτε ἀνὴρ Αἰγύπτιος οὔτε γυνὴ ἄνδρα Ἑλλήνα φιλήσειε ἂν τῷ στόματι.

AR. AV. 173: ποίαν δ' ἂν οἰκίσαιμεν ὄρνιθες πόλιν; 198. 201. 370. 382: μάθοι γὰρ ἂν τις κατὸ τῶν ἐχθρῶν σοφόν. 815: Σπάρτην γὰρ ἂν θείμην ἐγὼ τήμῃ πόλει; Lys. 128-9: ποιήσεται, ἢ οὐ ποιήσεται; ἢ τί μέλλετε; | οὐκ ἂν ποιήσαιμ', ἀλλ' ὁ πόλεμος ἐρπύτω.

EUR. Andr. 84-5: ΘΕΡ. τί δῆτα φήσω χρόνιος οὖς' ἐκ δωμάτων; | ΑΝ. πολ-
λὰς ἂν εὖροις μηχανάς· γυνὴ γὰρ εἶ. I. T. 1007: οὐκ ἂν γενοίμην σοῦ τε καὶ
μητρὸς φονεύς.

AESCHYL. Sept. 397-8: κόσμον μὲν ἀνδρὸς οὕτιν' ἂν τρέσαιμ' ἐγώ, | οὐδ' ἑλκοποιὰ γίγνεται τὰ σήματα.

PIND. O. 2, 17-9: τῶν δὲ πεπραγμένων . . . ἀποίητον οὐδ' ἂν χρόνος . . . δύ-
ναιτο θέμεν ἔργων τέλος. 20: λάθα δὲ πότμῳ σὺν εὐδαίμονι γένοιτ' ἂν.

SAPPHO, 62: τί κε θεῖμεν;

HOM. Od. 1, 65: πῶς ἂν ἔπει(α) . . . λαθοίμην; 4, 443: τίς γάρ κ' εἰναλίφ
παρὰ κήτεϊ κοιμηθείη; 753: ἢ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαῶσαι.

II. 1, 100: τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν. 2, 12-3: νῦν γάρ κεν
ἔλοι πόλιν εὐρύγυιαν | Τρώων. 29. 9, 77: τίς ἂν τάδε γηθήσειεν;

439. ἂν with the Aorist Optative of the Past:

DEM. 20, 143: εἰ μὲν τοῖνυν ἡγνόησε ταῦτα (γένοιτο γὰρ ἂν καὶ τοῦτο), αὐτί-
κα δηλώσει (*this may be the case, at any time, not necessarily of the past*).

LYS. 12, 34: θαυμάζω δὲ τί ἂν ποτε ποιήσῃς συνειπών, ὅποτε ἀντειπεῖν
φάσκων ἀπέκτεινας Πολέμαρχον (Dobree reads ἐποίησας, but there is no occa-
sion to change the optative, as the question may safely be taken as a ge-

¹ So Krüger: *möchten (gewesen) sein*. The example, however, is not cogent. 'Can't be considered many,' would have reference to Homer's words, II. 2, 108: πολ-
λῶσι νήσοισι καὶ Ἀργεῖ παντὶ ἀνῴσειν.

neric question). 20, 2: αἰρεθεὶς ὑπὸ τῶν φυλετῶν, οἱ ἄριστα διαγνοῖεν ἂν (at any time) περὶ σφῶν αὐτῶν ὁποῖοί τινές εἰσιν.

ANTIPHON, 4 β 5: πῶς ἂν ἐπιβουλεύσαιμι αὐτῷ εἰ μὴ καὶ ἐπεβουλεύθην ὑπ' αὐτοῦ; (So the MSS; but Blass: πῶς ἂν ἐπεβούλευσά τι αὐτῷ, ὅ τι μὴ καὶ ἐπεβουλεύθην ὑπ' αὐτοῦ;)

HDT. 2, 11: κοῦ γε δὴ ἐν τῷ προαναισιμωμένῳ χρόνῳ πρότερον ἢ ἐμὲ γενέσθαι οὐκ ἂν χωσθείη κόλπος καὶ πολλῶ μέζων ἔτι τούτου; 7, 180: τῷ δὲ σφαγιασθέντι τούτῳ τοῦνομα ἦν Λέων· τάχα δ' ἂν τι καὶ τοῦ οὐνόματος ἐπαύροίτο (306). 9, 71: ἔγνωσαν οἱ παραγενόμενοι Σπαρτιητέων Ἀριστόδημον μὲν βουλόμενον φανερώς ἀποθανεῖν . . . ἔργα ἀποδέξασθα μεγάλα, Ποσειδῶνιον δὲ οὐ βουλόμενον ἀποθνήσκειν ἄνδρα γενέσθαι ἀγαθόν· τοσοῦτ' αὐτὸν εἶναι ἀμείνω. ἀλλὰ ταῦτα μὲν καὶ φθόνῳ ἂν εἴποιεν.

AR. EQ. 413-4: ἡ μάτην γ' ἂν | ἀπομαγδαλίας σιτούμενος τοσοῦτος ἐκτραφέην (briefer expression for perfect ἐκτεθραμμένος εἶην).

HYMN. HOM. 4, 132: οὐ μὲν γάρ κε κακοὶ τοιόνδε τέκοιεν (not necessarily of the past. The optative may be generic).

HOM. Od. 4, 63-4: ἀλλ' ἀνδρῶν γένος ἐστὲ διοτρεφέων βασιλῆων | σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιούσδε τέκοιεν (unnecessarily referred to the past. *Churls can't be the parents of such men*). 13, 86-7: ἡ δὲ (sc. νηὺς) μάλ' ἀσφαλέως θέεν ἐμπεδον· οὐδὲ κεν ἵρηξ | κίρκος ὁμαρτήσκειν.

IL. 4, 223: ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον. 5, 85: Τυδείδην δ' οὐκ ἂν γυνοίης, ποτέρουσι μετείη.

440. ἂν with the Perfect Optative:

XEN. CONV. 3, 6: λελήθῃ σε . . . ; . . . πῶς ἂν . . . λελήθοι (με); *Has it escaped your observation? How can it have escaped my observation* (306)?

AR. LYS. 252-3: ἄλλως γὰρ ἂν | ἄμαχοι γυναικες καὶ μιαραὶ κεκλήμεθ' (= present) ἂν.

For examples of the Periphrastic Perfect Optative with ἂν, see 288, to which add the following examples:

PLATO, PHAEDO, 76 E: εἰ δὲ μὴ ἔστι ταῦτα, ἄλλως ἂν ὁ λόγος οὗτος εἰρημένος εἶη. POLITIC. 264 C: ἐν μὲν γὰρ κρήναις τάχ' ἂν ἴσως εἴης ἡσθημένος (the reply is: τεθέσμαι). SOPH. 261 C: νῦν δ' ἐπεὶ . . . τοῦτο ὁ λέγεις διαπεπείρανται, τὸ . . . μέγιστον ἡμῖν τείχος ἡρημένον ἂν εἶη, *We may look upon the strongest redoubt as having been taken*.

441. ἂν WITH THE FUTURE OPTATIVE.—The future optative with ἂν is not in use. It could arise only from the future indicative with ἂν, and the future indicative with ἂν had gone out, if it had ever come in, before the future optative came in. Still it is found in many texts, and is not to be discarded in the later time.¹

¹ B. L. G. on [JUSTIN MART.], Ep, ad Diogn. 2, 4.

LYCURG. 15 (Bekk., Sch.): εἰ γὰρ ἴστε, ὦ Ἀθηναῖοι, ὅτι . . . τούτων πλείστον ἀμελεῖν δόξοιτ' ἂν, εἰ τὴν παρ' ὑμῶν οὗτος διαφύγοι τιμωρίαν.

ISAE. I, 32 (Bekk., Sch.): καὶ προσηπείλησεν ὅτι δηλώσοι ποτ' ἂν τούτω ὡς διάκειται πρὸς αὐτόν.

LYS. I, 22 (Sch.): εἰδὼς δ' ἐγὼ ὅτι τηνικαῦτα ἀφιγμένος οὐδὲν ἂν καταλήψοιτο οἶκοι τῶν ἐπιτηδείων, ἐκέλευον συνδειπνεῖν.

PLATO, Legg. 719 D-E: ἐγὼ δέ, εἰ μὲν γυνή μοι διαφέρουσα εἴη πλουτῶ καὶ θάπτειν αὐτὴν διακελεύοιτο ἐν τῷ ποιήματι, τὸν ὑπερβάλλοντα ἂν τάφον ἐπαινοῖην, φειδωλὸς δ' αὖ τις καὶ πένης ἀνὴρ τὸν καταδεῶ, μέτρον δὲ οὐσίας κεκτημένος καὶ μέτριος αὐτὸς ὢν τὸν αὐτὸν ἂν ἐπαινέσοι (-αι Bekk. Schanz).

442. TRANSLATION OF OPTATIVE WITH ἂν.—The optative with ἂν varies in tone from strong assurance (*must*) to faint presumption (*might*).¹ *May be* is often a convenient rendering for the positive, *can't* for the negative. Even *shall* and *will* sometimes serve to reproduce the impression, while *would* and *should* give the regular translation in formulated conditional sentences. So far from necessarily denoting uncertainty, it is the combination most frequently used to indicate moral certainty, and sometimes serves as a climax to the indicative. Especially common is the aorist optative with ἂν to express total negation, which cannot be brought out so well by the future indicative.²

φαῦλοι . . . ἂν τῷ γε σῶ λόγῳ εἶεν, PLATO, Apol. 28 B-C; *They must have been (must be considered) sorry fellows according to your account* (437). ὧρα ἂν εἴη . . . πάλιν σε φιλεῖν ἐμέ, XEN. Cyr. I, 4, 28; *It must be time for you to kiss me again*. οὐδὲν ἂν κακὸν εἴη (sc. ὁ Ἔρως), PLATO, Phaedr. 242 E; *Eros can't be anything bad*. οὐ γὰρ ἂν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύραν, AR. Ach. 403; *No, I'm not going off, but I will knock at the door*.

ISOC. 8, 39: αἰσχυνθεῖην ἂν (*should*), εἰ φανείην κτέ. II, 20: εἰ . . . μμη-σαίμεθα . . ., εὐθὺς ἂν ἀπολοίμεθα (*should*).

LYS. [20], 15: πῶς ἂν οὖν οὐκ ἂν δεινὰ πάσχοιμεν (*must*);

PLATO, Apol. 28 B-C: φαῦλοι . . . ἂν τῷ γε σῶ λόγῳ εἶεν (*must*, see above). Charm. 161 A-B: οὐκ ἄρα σωφροσύνη ἂν εἴη αἰδώς (*can*, 436). Gorg. 469 C: εἰ δ' ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν (*should*). 507 A: καὶ μὴν ὁ γε σώφρων τὰ προσήκοντα πράττοι ἂν (*must*) καὶ περὶ θεοὺς καὶ περὶ ἀνθρώπους· οὐ γὰρ ἂν σωφρονοῖ (*can*) τὰ μὴ προσήκοντα πράττων. Ἀνάγκη ταῦτ' εἶναι οὕτως. Phaedo, 76 E (*must*, 440). Phaedr. 242 E: οὐδὲν ἂν κακὸν εἴη (sc. ὁ Ἔρως) (*can*, see above).

PHILOLAUS apud STOB. Ecl. I, 454-6: ἀνάγκα τὰ ἑόντα εἶμεν πάντα ἢ πε-

¹ A. J. P. xiv (1893), 499, xix (1898), 231. ² JUSTIN MARTYR, Apol. I, 4, 10.

ραίνοντα ἢ ἄπειρα, ἢ περαίνοντά τε καὶ ἄπειρα, ἄπειρα δὲ μόνον οὐ κα εἶη. (Here ἀνάγκα εἶμεν, *it must be*, is opposed to οὐ κα εἶη, *it cannot be*.)

XEN. CONV. 6, 2: μεταξύ τοῦ ὑμᾶς λέγειν οὐδ' ἂν τρίχα μὴ ὅτι λόγον ἂν τις παρείρειε (*could*). Cyr. I, 2, 11: θηρώντες . . . οὐκ ἂν ἀριστήσκειαν (*will*). I, 4, 28 (*must*, see above). 2, 2, 15: ἔκ γε σοῦ πῦρ οἶμαι ῥᾶον ἂν τις ἐκτρίψειεν ἢ γέλωτα ἐξαγάγοιτο (*could* or *might*).

HDT. 3, 119: ἀνὴρ μέν μοι ἂν ἄλλος γένοιτο (*may*), εἰ δαίμων ἐθέλοι . . . πατὴρ δὲ καὶ μητὴρ οὐκέτι μεν ζώντων ἀδελφεὸς ἂν ἄλλος οὐδενὶ τρόπῳ γένοιτο (*can*). 6, 63: ἐπὶ δακτύλων συμβαλλόμενος τοὺς μῆνας, εἴπε ἀπομόσας οὐκ ἂν ἐμὸς εἴη (*can*, 436). 7, 162: οὐκ ἂν φθάνοιτε τὴν ταχίστην . . . ἀπαλλασσόμενοι (*can*).

AR. Ach. 403 (see above). 1055: οὐκ ἂν ἐγχείαιμι χιλιῶν δραχμῶν (*would*). Nub. 119: οὐκ ἂν πιθοίμην, *I couldn't do it*.

EUR. H. F. 97: ἔλθοι τ' ἔτ' ἂν παῖς οὐμός (*may*). Ion, 543: πῶς ἂν οὖν εἶην σός (*can*, 436); 1388: τὰ γὰρ πεπρωμέν' οὐχ ὑπερβαίην ποτ' ἂν (*could*). 1621-2: εἰς τέλος γὰρ οἱ μὲν ἐσθλοὶ τυγχάνουσιν ἀξίων, | οἱ κακοὶ δ', ὥσπερ πεφύκασ', οὐ ποτ' εὖ πράξειαν ἂν (*shall*). fr. 206: ὦ παῖ γένοιτο' ἂν εὖ λελεγμένοι λόγοι | ψευδεῖς, ἐπὶ δὲ κάλλεσιν νικῶεν ἂν | τὰληθές (*may*).

SOPH. Ai. 88: μένοίμ' ἂν, *I must stay*, Jebb. 186: ἦκοι γὰρ ἂν θεία νόσος (*must*, Jebb). Ph. 20-1: τάχ' ἂν | ἴδοις ποτὸν κρηναῖον (*will*, Jebb). 41-2: πῶς γὰρ ἂν . . . προσβαίη (*could*, Jebb); 103: οὐκ ἂν λάβοις, *Thou canst not take*, Jebb.

AESCHYL. P. V. 758: ἦδοι' ἂν οἶμαι τήνδ' ἰδοῦσα συμφορὰν (*would*). Sept. 375: λέγοίμ' ἂν εἰδὼς εὖ τὰ τῶν ἐναντίων (*will*). 397: κόσμον μὲν ἀνδρὸς οὕτ' ἂν τρέσαιμ' ἐγὼ (*will*).

PIND. O. 2, 20: λάθα δὲ πότμῳ σὺν εὐδαίμονι γένοιτ' ἂν (*cannot fail to come*). 13, 103: τά τ' ἐσσόμενα τότ' (when the time comes) ἂν φαίην σαφές (*will*). P. 10, 62: τυχὼν κεν ἀρπαλέαν σχέθαι φροντίδα τὰν πᾶρ ποδός (*might*). N. 10, 87: ἡμισυ μὲν κε πνέοις γαίης ὑπένερθεν ἑὼν (*may*).

HOM. Od. 19, 598: ἔνθα κε λεξάιμην (*will*).

Il. 6, 452-3: οἷ κεν πολέες τε καὶ ἐσθλοὶ | ἐν κονίησι πέσοιεν (*will*). 7, 41-2: οἱ δέ κ' ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ | οἷον ἐπόρσειαν, πολεμιζέμεν Ἐκτορι δίῳ (*will*). 9, 57-8: ἦ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάς εἴης | ὀπλότατος γενεῆφιν (*might*). 417-8: καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην οἰκαδ' ἀποπλείην (*would*). 13, 741: ἔνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασσαίμεθα βουλὴν (*will*). 22, 253: ἔλοιμί κεν ἢ κεν ἀλοίην, *I will either slay or be slain*, E. Myers.

443. IMPERATIVE USE OF ἂν WITH OPTATIVE.—ἂν with the optative is sometimes used to suggest a command.

προάγοις ἂν, PLATO, Phaedr. 229 B; *You may lead on, Lead on, pray*. (Cf. 229 A: προάγε δή.)

PLATO, Phaedr. 227 C: λέγοις ἂν, *Say on*. 229 B (see above).

AR. Eq. 1160-1: δρᾶν ταῦτα χρῆ. | ἄπιτον . . . θέοιτ' ἄν. Vesp. 725-6: ἦ πον σοφὸς ἦν ὅστις ἔφασκεν, πρὶν ἂν ἀμφόιν μῦθον ἀκούσης, | οὐκ ἂν δικάσῃς.

EUR. Ion, 1335-6: ΠΥ. παρ' ἡμῶν δ' ἔκλαβ' οὓς ἔχω λόγους. | ΙΩΝ. λέγοις ἄν· εἵνους δ' οἶσ' ἐρεῖς ὅς' ἂν λέγῃς.

AESCHYL. Eum. 94: εὐδοιτ' ἄν (sarcastic), ὦή, καὶ καθευδουσῶν τί δεῖ; 118: μύζοιτ' ἄν (sarcastic), ἀνὴρ δ' οἴχεται φεύγων πρόσω. Sept. 261: λέγοις ἂν ὡς τάχιστα, καὶ τάχ' εἴσομαι.

HOM. Il. 2, 250: τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις. 9, 141-2: εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαικόν, οὐθαρ ἀρούρης, | γαμβρός κέν μοι ἔοι.

444. ἄν WITH THE OPTATIVE COMBINED WITH THE INDICATIVE.—The optative with ἄν is often used in combination with the indicative, sometimes as a climax, giving, as it does, the warmth of personal conviction.

DEM. 21, 189: οὔτε φύγοιμ' ἂν οὔτ' ἀρνοῦμαι τοῦνομα τοῦτο. 191: ἐγὼ δ' ἐσκέφθαι . . . φημί κοῦκ ἂν ἀρνηθῆην.

ISOC. 15, 260: ἐγὼ δ' οὐδὲν ἂν εἴποιμι τοιοῦτον, ἀλλὰ ταῖς ἀληθείαις χρῆσομαι περὶ αὐτῶν. 288: οὐχ ὅπως ἂν ἐπιπλήξῃεν, ἀλλὰ καὶ συγχαίρουσι ταῖς ἀσωτίαις αὐτῶν.

ANDOC. 1, 4: πολλῶν μοι ἀπαγγελλόντων ὅτι λέγοιεν οἱ ἐχθροὶ ὡς ἄρα ἐγὼ οὔτ' ἂν ὑπομείναιμι οἰχήσομαι τε φεύγων.

PLATO, Gorg. 481 C: ἡμῶν ὁ βίος ἀνατετραμμένος ἂν εἴη τῶν ἀνθρώπων καὶ πάντα τὰ ἐναντία πράττομεν, ὡς ἔοικεν, ἢ ἂ δεῖ. Phileb. 16 B: οὐ μὴν ἔστι καλλίων ὁδὸς οὐδ' ἂν γένοιτο.

THUC. 3, 13, 6: οὔτε γὰρ ἀποστήσεται ἄλλος τά τε ἡμέτερα προσγενήσεται πάθοιμ' ἂν δεινότερα ἢ οἱ πρὶν δουλεύοντες.

HDT. 9, 111: οὔτε . . . ἂν τοι δοίην θυγατέρα τὴν ἐμὴν γῆμαι, οὔτε ἐκείνη πλεῖνα χρόνον συνοικήσεις.

AR. Ach. 403: οὐ γὰρ ἂν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύραν (442).

EUR. I. A. 310: ME. οὐκ ἂν μεθείμην. ΠΡ. οὐδ' ἔγωγ' ἀφήσομαι. fr. 276: γυναικὲς ἐσμεν· τὰ μὲν ὄκνη νικώμεθα, | τὰ δ' οὐκ ἂν ἡμῶν θράσος ὑπερβάλοιτό τις.

HOM. Od. 4, 347-8: οὐκ ἂν ἐγὼ γε | ἄλλα παρέξ εἴποιμι παρακλιδόν, οὐδ' ἀπατήσω.

Il. 2, 158-61: οὔτω δὴ . . . | Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης, | κὰδ δέ κεν εὐχολὴν Πριάμφ καὶ Τρωσὶ λίπιον | Ἀργεῖῃν Ἑλένην;

445. THE OPTATIVE WITH ἄν IN QUESTIONS.—The optative with ἄν in the question expects the optative with ἄν in the answer. The speaker virtually answers himself, shows his own opinion, or his own desire.

τρώγοις ἂν ἐρεβίνθους; AR. Ach. 801; *Would you eat pears?* πῶς ἂν

ἀφίκοιντό ποτε ἔνθα δεῖ; XEN. Hell. 2, 3, 31; *How could they ever get to the right place?* (= οὐκ ἂν ἀφίκοιντο).

ISAE. 3, 64: τίς ἂν ἄμεινον ἢ ὁ πατήρ βουλεύσαιο; (Οὐδεὶς ἂν.)

PLATO, Gorg. 475 D-E: δέξαιο ἂν οὖν σὺ μᾶλλον τὸ κάκιον καὶ τὸ αἷσχιον ἀντὶ τοῦ ἦττον; . . . ἀλλ' οὐκ ἂν δεξαίμην.

XEN. CONV. 3, 6: λέληθέ σε ὅτι καὶ οἱ ῥαψῳδοὶ πάντες ἐπίστανται ταῦτα τὰ ἔπη; καὶ πῶς ἂν, ἔφη, λελήθοι ἀκροώμενόν γε αὐτῶν ὀλίγου ἂν' ἐκάστην ἡμέραν; Cyr. 5, 1, 28: ἀνθρωπίνῃ δὲ γνώμῃ τίς ἂν ἡ φευγόντων τῶν πολεμίων ἀποτρέποιτο ἢ ὅπλα παραδιδόντων οὐκ ἂν λαμβάνοι; Hell. 2, 3, 31 (see above).

HDT. 2, 57: τέφ τρόπῳ ἂν πελειάς γε ἀνθρωπινή φωνῇ φθέγξαιτο;

AR. Ach. 797: ἤδη δ' ἄνευ τῆς μητρὸς ἐσθίοιεν ἄν; 801 (see above). Eq. 88: πῶς δ' ἂν μεθῶν χρηστόν τι βουλεύσαιοτ' ἀνῆρ; 91: οἴνου γὰρ εὖροις ἂν τι πρακτικώτερον; 773. 1324.

COM. Cratin. 2, 122: πῶς τις αὐτόν, πῶς τις ἂν | ἀπὸ τοῦ πότου παύσειε, τοῦ λίαν πότου;

EUR. I. T. 505: οὐδ' ἂν πόλιν φράσειας ἦτις ἐστί σοι; 513: ἄρ' ἂν τί μοι φράσειας ὧν ἐγὼ θέλω;

PIND. O. 2, 109-10: καὶ κείνος ὅσα χάσματ' ἄλλοις ἔθηκεν, | τίς ἂν φράσαι δύναίτο; [οὐδεὶς.]

HOM. Od. 4, 443: τίς γάρ κ' εἰναλίφ παρὰ κῆτεϊ κοιμηθεῖη; 6, 57: πάππα φίλ', οὐκ ἂν δῆ μοι ἐφοπλίσσειας ἀπήνην (= ἐφόπλισον); 7, 22-3: ὦ τέκος οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαιο | Ἀλκινόου;

446. πῶς ἂν WITH THE OPTATIVE TO EXPRESS A WISH.—πῶς ἂν with the optative is frequently found in the dramatic poets to express a wish. Compare *utinam* in Latin.

πῶς ἂν ἐμὲ καὶ σέ τις Ἔρως ξυναγάγοι λαβών; AR. Ach. 991; *How could an Eros (would that an Eros might) take and bring us together?* *Utinam me et te copulet amor aliquis!* ὦ γαῖα πατρίς, πῶς ἂν ἐνθάνοιμί σοι; EUR. [Rh.] 869; *O fatherland, would I could die upon thy breast.*

AR. Ach. 991 (see above). Eq. 460: πῶς ἂν σ' ἐπαιnéσαιμεν οὕτως ὥσπερ ἡδόμεσθα; Vesp. 166: πῶς ἂν σ' ἀποκτείναιμι; πῶς; δότε μοι ξίφος.

EUR. Alc. 864: πῶς ἂν ὀλοίμαν; [Rh.] 869 (see above). Med. 97: πῶς ἂν ὀλοίμαν;

SOPH. Ai. 388-91: πῶς ἂν . . . θάνοιμι καὐτός; O. C. 1457-8: πῶς ἂν, εἴ τις ἔντοπος, | τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι; O. R. 765: πῶς ἂν μολοὶ δῆθ' ἡμῖν ἐν τάχει πάλιν; Ph. 531-2. 794-5: πῶς ἂν ἀντ' ἐμοῦ | τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον;

HOM. Od. 15, 195-6: πῶς κέν μοι ὑποσχόμενος τελέσειας | μῦθον ἐμόν;

Il. 6, 281-2: ὥς κέ οἱ αὖθι | γαῖα χάνοι.

On the difference between πῶς ἂν οὐ and πῶς ἂν μή, see the chapter on *Negatives*.

447. OPTATIVE WITH *ἄν* IN DEPENDENT DISCOURSE.—The optative with *ἄν* is less frequently used in dependent discourse, chiefly in relative, interrogative, and conditional sentences. In these combinations, the optative with *ἄν* is often a semi-quotation or reference to a known or imagined state of mind.

ἐκάστος τι ὑμῶν ἔχει πρὸς ὃ βούλοιτο ἄν με πρῶτον ἀπολογεῖσθαι, ANDOC. 1, 8; *Each of you has some point which he would wish me to meet first in my defence.* βουλευόμενοι Θηβαῖοι ὅπως ἄν τὴν ἡγεμονίαν λάβοιεν τῆς Ἑλλάδος, XEN. Hell. 7, 1, 33; *The Thebans planning how they could (saying: πῶς ἄν λάβοιμεν; how can we?) gain the primacy of Greece.* εἰ μὲν οὖν ἄλλους ἔχετε οἰστίσιν ἄν δοίητε αὐτοὺς (sc. τοὺς ἵππους), . . . ἐκείνοις δίδοτε· εἰ μέντοι ἡμᾶς ἄν βούλοισθε παραστάτας μάλιστα ἔχειν, ἡμῖν αὐτοὺς δότε, XEN. Cyr. 4, 5, 47; *If you have others to whom you would give the horses, offer them to them; if, however, you would like most to have us as your stand-bys, give them to us.*

For other examples, see *Relative, Conditional, and Interrogative Sentences.*

448. ADHERESCENT *ἄν*.—Carefully to be distinguished from these semi-quotations are those instances in which the *ἄν* adheres to the leading particle and yet the subjunctive is changed into the optative. This is really anacoluthic and does not count.

τούτους δὲ ἐπιμελεῖσθαι τῆς πόλεως, ἕως ἄν (del. Dobr.; αὖ W.) οἱ νόμοι τεθεῖεν, ANDOC. 1, 81; *These were to take charge of the citizens until the laws should be made.* (If *ἄν* goes with τεθεῖεν: *until such time as in all likelihood the laws would be made.*)

ANDOC. 1, 81 (see above).

AR. Eq. 1056: καὶ κε γυνὴ φέροι ἄχθος, ἐπεὶ κεν ἀνὴρ ἀναθείη.

Examples will be given under the different categories.

449. *εἰάν, ὅταν*, ETC., WITH THE OPTATIVE.—The particles which coalesce with *ἄν*, such as *εἰάν, ὅταν, ὁπόταν, ἐπειδάν*, rarely forget their belongings, and in good Greek the optative is more than suspicious.

450. OMISSION OF *ἄν* WITH THE OPTATIVE.—THE PURE OPTATIVE AS A POTENTIAL.—The pure optative (optative without *ἄν*) is sometimes used in the early language as a potential, the negative being *οὐ*. The instances cited, however, are not all free from doubt, and outside of these early examples all pure optatives used as potentials are more or less open to suspicion. Sometimes *ἄν* has been dropped by haplography, sometimes there has been a confusion with other words, an *αὖ* (ΑΥ) or a *δὴ* (ΔΗ), sometimes the *ἄν* is to be understood from a preceding passage, or anticipated from a succeeding passage, sometimes euphony may have prompted the

omission,¹ although the Greeks generally are not very sensitive to the cacophony of recurrent sounds,² or the ear may have been cheated, sometimes the syntax of the editors may have been at fault, and the optative being equivalent to an imperative may be considered as an equivalent to the optative with *ἄν*.³ Many passages once freely cited have been corrected by editors, sometimes unnecessarily, and the tendency is decidedly towards the norm. Similar is the case of the omitted *κεν* (*κε*), and there are not a few passages in which the presence of a *γε* suggests a restoration of the regular modal construction.

DIN. I, 66: *τίσιν ὀφθαλμοῖς ἕκαστος ὑμῶν τὴν πατρίαν ἐστὶν οἴκαδ' ἀπελθὼν ἰδεῖν τολμήσειεν* (τολμήσει Blass, Bk. Turr.); I, 91: *εἰ μὲν οὖν ἔτι δεῖ τὴν πόλιν τῆς Δημοσθένους πονηρίας καὶ ἀτυχίας ἀπολαύειν . . . , στερκτέον εἴη* [(*ἄν*) εἴη Bl.; εἴη del. Fr. Bait.] *τοῖς συμβαίνουσιν*. 2, 3: *πονηρίαν γὰρ ἀρχομένην μὲν κωλύσαι τάχα (τάχ' ἄν mal. Bk. Dobr., rec. Turr. Bl.) τις κολάζων δυνηθείη*. 3, 19: *μετὰ δὲ δωροδοκίας καὶ προδοσίας καὶ τῶν ὁμοίων τούτοις κακῶν . . . οὐδεμία (οὐδεμί' ἄν Bk. Dobr. Turr. Bl.) πόλις σωθείη*.

LYCURG. 50: *οὐκ (ἄν Bekker) αἰσχυρθείην εἰπὼν στέφανον τῆς πατρίδος εἶναι τὰς ἐκείνων ψυχάς*. 144: *καὶ τίς ἀναμνησθεῖς (ἄν ἀναμνησθεῖς Scheibe) . . . σώσειε . . .*;

ISAE. 9, 5: *οὐδ' (οὐτ' Bekk.) αὐτὸς (ἄν αὐτὸς Scheibe) ἔξαρνος γένοιτο μεμαρτύρηται τε ὑμῖν*. 11, 38: *ἐγὼ γὰρ (ἐγὼ γὰρ ἄν Sch.) ὦ ἄνδρες πάντων ὁμολογήσαιμι εἶναι κακίστος*.

LYS. 5, 5: *οὐκέτι σκέψονται ὅ τι ἀγαθὸν (ἄν ἀγαθὸν Sch.) εἰργασμένοι τοὺς δεσπότας ἐλεύθεροι γένοιτο*. 11, 7: *ἐγὼ οὖν δεξαίμην (leg. δεξαίμην ἄν) πάσας ἀποβεβληκέναι ἢ τοιαύτην γνώμην περὶ τὸν πατέρα ἔχειν*. 19, 35: *ὁμολογήσειαν (ὁμολογήσειαν ἄν Sch.)*.

ANTIPHON, I, 10: *εἰ δὲ ἄπαρνοι γίγνουντο . . . , <ἡ βάσανος> ἀναγκάζοι (ἀναγκάζει codd., ἀναγκάζοι Bl. ex em. Steph.; leg. ἄν ἀναγκάζοι) τὰ γεγονότα κατηγορεῖν*. 1, 25: *καὶ γὰρ δικαιότερον . . . καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων γίγνουντο (γίγνουντο <ἄν> Blass) ὑμῖν*. 5, 64: *ἐκείνου γὰρ ἄριστα (ἄριστ' ἄν Hi. J. Bl.) πύθονται*.

PLATO, Parmen. 145 A-B: *καὶ ἀρχὴν δὴ, ὥς ἔοικε, καὶ τελευτὴν καὶ μέσον ἔχοι ἄν τὸ εἶν*. "Εχοι (ἄν to be supplied from the preceding). 148 E: *οὕτω μὲν δὴ ἄπτοιτ' ἄν τὸ ἐν αὐτοῦ τε καὶ τῶν ἄλλων*. "Απτοιτο (*ιδ.*). Phaedo, 87 B-C: *ἐμοὶ γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα, ὥσπερ ἄν τις . . . λέγοι . . . τεκμήριον δὲ παρέχοιτο . . . καὶ . . . ἀνερωτώῃ . . . ἀποκρινάμενον δέ τις . . . οἶοιτο*. (One ἄν suffices for four optatives in a very long sentence.) Rpb. 382 D: *πότερον διὰ τὸ μὴ εἰδέναι τὰ παλαιὰ ἀφομοίων ἄν ψεύδοιτο; Γελοῖον μὲντ' ἄν εἴη*,

¹ See A. J. P. xii, 387. AESCHYL. Cho. 595. SOPH. Ant. 604-5. THEOGN. 125: *οὐδὲ γὰρ εἰδεῖις ἀνδρὸς νόον*, where edd. *οὐ γὰρ ἄν εἰδεῖις*.

² PINDAR, I. E. cxiv. AR. Nub. 776: *ὅπως ἀποστρέψαις ἄν ἀντιδίκων δίκην*. Still notice the rarity of compounds in *ἀναν*-.

³ B. L. G. on PIND. O. 3, 45: *κεινὸς εἶην*. P. 10, 21-2: *θεὸς εἶη | ἀπήμων κέαρ*.

ἔφη. Ποιητὴς μὲν ἄρα ψευδὴς ἐν θεῷ οὐκ ἔνι. Οὐ μοι δοκεῖ. Ἀλλὰ δεδιώς τοὺς ἐχθροὺς ψεύδοιτο (ἄν to be supplied from ψεύδοιτο above); Riv. 135 C: καὶ γὰρ ἐκεῖ τέκτονα μὲν ἂν πρίατο πέντε ἢ ἑξ μνῶν ἄκρον, ἀρχιτέκτονα δὲ οὐδ' ἂν μυρίων δραχμῶν· ὀλίγοι γε μὴν καὶ ἐν πᾶσι τοῖς Ἑλληνσι γίγνονται (ἄν to be supplied from preceding).

XEN. An. 4, 6, 13: δοκοῦμεν δ' ἂν μοι ταύτῃ προσποιούμενοι προσβαλεῖν ἐρημοτέρῳ ἂν τῷ ἄλλῳ ὄρει χρῆσθαι. μένοινεν (ἄν to be supplied from above) γὰρ αὐτοῦ μᾶλλον ἀθρόοι οἱ πολέμιοι. Cyr. 2, 4, 17: πέμφαιμι ἂν σοι ἱκανοὺς ἱππέας καὶ πεζοὺς . . . οὓς σὺ λαβὼν εὐθὺς ἀνίοις καὶ αὐτὸς δέ . . . πειρώμενη μὴ πρόσω ἡμῶν εἶναι. 5, 1, 23: καὶ φοβοίμενη ἂν αὐτοὺς καὶ αἰσχυνοίμενη ἀπολιπὼν ταῦτα εἰκὴ ἀπελθεῖν.

AR. Eq. 1057: ἀλλ' οὐκ ἂν μαχέσαιο· χέσαιο γάρ, εἰ μαχέσαιο.

EUR. Alc. 52: ἔστ' οὖν ὅπως Ἀλκυστις ἐς γῆρας μόλοι;

SOPH. Ant. 604-5: τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν | ὑπερβασία κατὰσχοι (450, footnote 1); O. C. 1172: καὶ τίς ποτ' ἐστίν, ὅν γ' ἐγὼ ψέξαιμί τι;

AESCHYL. Ag. 620: οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ. 1049: πείθοι' ἂν, εἰ πείθοι· ἀπειθοίης δ' ἴσως. Cho. 172: οὐκ ἔστιν ὅστις πλὴν ἐνὸς κείραιτό νυν. 595: ἀλλ' ὑπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι (450, footnote 1); P. V. 291-2: οὐκ ἔστιν ὅτῳ | μείζονα μοῖραν νείμαιμ' ἢ σοί.

PIND. O. 3, 45: οὐ νυν διώξω· κεινὸς εἶην (450, footnote 3). P. 10, 21-2: θεὸς εἶη | ἀπῆμων κέαρ (*ibid.*). 11, 50: θεόθεν ἐραίμαν καλῶν (ἐραίμαν is not potential). N. 5, 20: ἵπποσκάπτοι is not potential.

THEOGN. 125 (450, footnote 1). 1187-90: οὗτις ἄποινα διδοὺς θάνατον φύγοι (ἄν to be supplied from what follows) οὐδὲ βαρεῖαν | δύστυχῆν, εἰ μὴ μοῖρ' ἐπὶ τέρμα βάλοι. | οὐδ' ἂν δυσφροσύνας . . . | θνητὸς ἀνὴρ δώροισι βουλόμενος προφύγοι.

HOM. Od. 3, 231: ρεῖα θεὸς γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι. 319: ἔλποιτό γε (κε Nauck, Cauer). 7, 314: οἶκον δέ τ' (δέ κ' cod. Marcianus, Cauer) ἐγὼ καὶ κτήματα δοίην. 14, 122-3: οὐ τις κείνον ἀνὴρ ἀλαλημένος ἐλθὼν | ἀγγέλλων πείσειε γυναῖκά τε καὶ φίλον νιόν.

Il. 4, 318-9: μάλα μὲν τοι ("libri plurimi et optimi, κεν duo, γε unus," Cauer) ἐγὼν ἐθέλοιμι καὶ αὐτὸς | ὥς ἔμεν. 5, 303: ὁ οὐ δύο γ' (libri fere omnes; κ' Heyne, Naber, Cauer) ἄνδρε φέροιεν. 10, 246-7: τοῦτον γε σπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο | ἄμφω νοστήσασαιμεν. 556-7: ρεῖα θεὸς γ' ἐθέλων καὶ ἀμείνονας, ἧέ περ οἶδε, | ἵππους δωρήσασι(ο). 15, 45: αὐτὰρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην. 197-8: θυγατέρεσσιν γάρ τε καὶ νιάσι βέλτερον εἶη | ἐκπάγλους ἐπέεσσιν ἐνισσέμεν. 19, 321: οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι. 20, 286: ὁ οὐ δύο γ' (δύο κ' Cauer) ἄνδρε φέροιεν (= 5, 303).

Subjunctive with ἄν

451. The subjunctive with ἄν is not employed as a form of independent statement in Attic prose. In dependent clauses it is either a future or good for all time.

452. SUBJUNCTIVE WITH *κεν* OR *ἄν* AS A FORM OF INDEPENDENT STATEMENT.—The subjunctive with *κεν* or *ἄν* is occasionally used in HOMER as a form of independent statement. The negative is *οὐ*.

ἐγὼ δέ *κεν* αὐτὸς ἔλωμαι, HOM. II. I, 137; *I will take it myself.* οὐκ *ἄν* τοι χρáισμῃ κίθαρις, 3, 54; *Of no avail to thee shall the cithern be.*

453. I. *κε(ν)*:

a. *Present*:

HOM. Od. I, 396: τῶν *κέν* τις τόδ' ἔχῃσιν, ἐπεὶ θάνε διὸς Ὀδυσσεύς. 4, 692: ἄλλον κ' ἐχθαίρῃσι βροτῶν, ἄλλον *κε* φιλοίῃ. IO, 507: τὴν δέ *κέ* τοι προῖη βορέαο φέρῃσιν. 17, 417-8: τῷ σε *χρή* δόμεναι καὶ λώϊον ἢ *περ* ἄλλοι | σίτου· ἐγὼ δέ *κέ* σε *κλείω*.

II. I, 184: ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρῃον. Cf. 9, 701-2: ἀλλ' ἢ τοι κείνον μὲν ἑάσομεν, ἢ *κεν* ἔησιν | ἢ *κε* μένῃ. 14, 235: πείθειν· ἐγὼ δέ *κέ* τοι εἰδέω (perf. = pres.) χάριν. Cf. 18, 307-8: ἀλλὰ μάλ' ἄντην | στήσομαι, ἢ *κε* φέρῃσι μέγα κράτος ἢ *κε* φεροίμην.

454. b. *Aorist*:

PIND. P. 4, 51-3: οἳ *κεν* τάνδε σὺν τιμᾷ θεῶν | νῆσον ἐλθόντες τέκωνται φῶτα κελαινεφέων πεδίῳν | δεσπόταν. (Only example in Pindar. Semi-epic.)

HOM. Od. 4, 80 (possibly future). 388-9: τὸν γ' εἴ *πως* σὺ δύναιο λοχησάμενος λελαβέσθαι, | ὅς *κέν* τοι εἴπῃσιν ὁδόν. 391: καὶ δέ *κέ* τοι εἴπῃσι. Cf. 14, 183-4: ἀλλ' ἢ τοι κείνον μὲν ἑάσομεν, ἢ *κεν* ἀλώῃ, | ἢ *κε* φύγῃ καὶ *κέν* οἱ ὑπέρσχη *χεῖρα* Κρονίων.

II. I, 137: εἰ δέ *κε* μὴ δώωσιν, ἐγὼ δέ *κεν* αὐτὸς ἔλωμαι. 324: εἰ δέ *κε* μὴ δώωσιν, ἐγὼ δέ *κεν* αὐτὸς ἔλωμαι. II, 431-3: σήμερον ἢ δοιοῖσιν ἐπεύξεται Ἰππασίδῃσιν . . . ἢ *κεν* ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσης. 16, 129: δύσσοο τεύχεα θᾶσσον, ἐγὼ δέ *κε* λαὸν ἀγείρω (may be a present). 24, 654-5: αὐτίκ' ἂν ἐξείποι Ἀγαμέμνωνι, ποιμένι λαῶν, | καὶ *κεν* ἀνάβλησις λύσιος νεκροῖο γένηται (γένοιτο Causer c. paucis codicibus).

455. 2. *ἄν*:

HOM. Od. 4, 240 (= II, 328. 517. II. 2, 488): οὐκ *ἄν* ἐγὼ μυθήσομαι οὐδ' ὀνομήνω. 6, 221: ἄντην δ' οὐκ *ἄν* ἐγὼ γε λοέσσομαι (may be future).

II. I, 205: ἥς ὑπεροπλήσῃ τάχ' ἄν ποτε θυμὸν ὀλέσση. 3, 54: οὐκ *ἄν* τοι χρáισμῃ κίθαρις. II, 387: οὐκ *ἄν* τοι χρáισμῃσι βιός. 22, 505: νῦν δ' ἂν πολλὰ πάθῃσι φίλου ἀπὸ πατρὸς ἀμαρτῶν.

The aorist is the tense used in all the above examples, and all except two are negative.

456. OMISSION OF *ἄν* IN SUBJUNCTIVE DEPENDENT CLAUSES.—Subjunctive dependent clauses, outside of the pure final sentence, regularly take *ἄν* except in the older language. The omission of *ἄν* is sometimes

due to clerical error, sometimes perhaps to a sense of euphony, sometimes to a survival of the older construction. See *Final, Temporal, Conditional, and Relative Sentences*.

457. ἄν WITH OTHER MOODS.—The imperative with ἄν does not occur. When ἄν is used with an infinitive, or participle, the clause must be resolved by an indicative or an optative, according to the context.

οἶε σὺ κάλλιον ἂν Γοργίου ἀποκρίνασθαι (= κάλλιον ἂν ἀποκρίναιο); PLATO, Gorg. 448 A. οἶε γὰρ οἰκεῖσθ' ἂν ἔτι τήνδε τὴν πόλιν (= ὥκεῖτ' ἂν ἔτι ἥδε ἡ πόλις), | εἰ μὴ φανερώς ἡμῶν ὑπερεῖχε τὴν χύτραν; AR. Eq. 1175-6. ὁρῶ . . . τόπον (*subject*) . . . πολλῶν μὲν ἐπαίνων καὶ καλῶν πράξεων γέμοντα, ποθοῦντα δὲ τὸν ἀξίως ἂν δυνηθέντα (= ὅστις ἂν δυνηθείη) διαλεχθῆναι περὶ αὐτῶν, ISOC. 5, 109.

Further examples of ἄν with the Infinitive will be found under *Object Sentences with the Accusative and Infinitive*, and additional examples of ἄν with the Participle will be given under *The Abridged Sentence*.

458. ἄν WITHOUT A VERB.—The verb of ἄν is sometimes to be supplied from the context. So especially in the combinations τάχ' ἄν, *Mayhap, Quite likely*; πῶς ἄν; *How could it?*

τὰς ἐπιστήμας ἄρα διαληπτέον . . . ; τάχ' ἄν (sc. διαληπτέον εἶη), PLATO, Politic. 258 B; *The different sciences then are to be distinguished? In all likelihood (= Of course)*. οὐ γὰρ ἂν . . . ἐν τοῖς οὖσιν ἐγγιγνοίσθην. Πῶς γὰρ ἄν; *Ibid.* Parmen. 149 E.

DEM. 21, 199: τίς γάρ ἐστιν ὅστις . . . οὐκ ἂν . . . μέτριον παρέσχευ ἐαυτόν . . . ; οὐδεὶς ὅστις οὐκ ἄν (sc. παρέσχευ).

PLATO, Euthyd. 284 A: πῶς γὰρ ἄν; Legg. 629 A: τάχ' ἄν ἴσως. 658 A: τάχ' ἄν. 696 C: πῶς γὰρ ἄν; Parmen. 149 E (see above). Phileb. 23 D: τάχ' ἄν. Politic. 258 B (see above). Rpb. 353 C: καὶ πῶς ἄν; 369 A: τάχ' ἄν. Soph. 237 C: πῶς γὰρ ἄν; 255 C: τάχ' ἄν. 257 D (*id.*). Theaet. 186 D: καὶ πῶς ἄν;

XEN. An. 1, 3, 6: ὡς ἐμοῦ οὖν ἰόντος ὕπῃ ἂν καὶ ὑμεῖς (sc. ἦτε) οὕτω τὴν γνώμην ἔχετε.

AR. Eq. 1251-2: σέ δ' ἄλλος τις λαβὼν κεκτήσεται, | κλέπτῃς μὲν οὐκ ἂν μᾶλλον, εὐτυχὴς δ' ἴσως (parody of EUR. Alc. 181-2, quoted below). Vesp. 5: οἱ δ' οἰέται ῥέγκουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ (sc. ἔρρεγκον). Pax, 907: ἀλλ' οὐκ ἄν (sc. παρεδέξω), εἴ τι προῖκα προσαγαγεῖν σ' ἔδει.

EUR. Alc. 181-2: σέ δ' ἄλλη τις γυνὴ κεκτήσεται, | σώφρων μὲν οὐκ ἂν μᾶλλον (sc. οὐσα = ἡ οὐκ ἂν εἴη), εὐτυχὴς δ' ἴσως. Med. 1153: φίλους νομίζουσ' οὐσπερ ἂν (sc. νομίζῃ) πόσις σέθεν.

SOPH. El. 364-5: τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν. | οὐδ' ἂν σὺ (ἐρώφης),¹ σώ-

¹ Jebb gives a choice between ἐρώφης and ἥρας.

φρων γ' οὔσα. Ph. 114-5: NE. οὐκ ἄρ' ὁ πέρσων, ὡς ἐφάσκειτ', εἴμ' ἐγώ; | ΟΔ. οὔτ' ἄν σὺ (sc. εἵης) κείνων χωρὶς οὔτ' ἐκεῖνα σοῦ. Tr. 461-3: κοῦπω τις αὐτῶν ἔκ γ' ἐμοῦ λόγον κακὸν | ἡνέγκατ' οὐδ' ὄνειδος· ἦδε τ' οὐδ' ἄν (sc. ἐνέγκαιτ') εἰ | κάρτ' ἐντακείη τῷ φιλεῖν.

Some of these ellipses have become mere formulae, such as ὡς ἄν and καῖν, for which see *Conditional and Concessive Sentences*.

459. POSITION OF ἄν AND κε(ν).—*ἄν* and *κε(ν)* are both post-positive. Both are apt to combine with some leading modifier, conjunction, relative, adverb, only certain monosyllabic particles, such as μέν, δέ, γάρ, τε, being allowed to intervene. *ἄν* sometimes goes so far as to coalesce sooner or later. So we find εἰ ἄν (ἦν, ἐάν, ᾗν), εἰ κε(ν), ὅτ' ἄν (later ὅταν), ὅτε κε(ν), πρὶν ἄν, ὅς ἄν, ὅς κε(ν), τάχ' ἄν, οὐκ ἄν, οὐ κε(ν). This tendency to combine with some leading word sometimes removes both *ἄν* and *κε(ν)* to a considerable distance from the verb to which they properly belong.

460. ἄν [κε(ν)] after Verb:

πῶς γὰρ ἄνευ τούτων ἀρετὴ γένοιτ' ἄν; PLATO, Meno, 78 E; *How can there be virtue without those?* (438).

DEM. 3, 17: εἰ δὲ τοῦτ' ἐποίει ἕκαστος, ἐνίκων ἄν (429). 20, 143: γένοιτο γὰρ ἄν καὶ τοῦτο (439). 21, 189: οὔτε φύγοιμ' ἄν οὔτ' ἀρνοῦμαι τοῦνομα τοῦτο (444).

LYS. 20, 2: αἰρεθεὶς ὑπὸ τῶν φυλετῶν, οἱ ἄριστα διαγνοίεν ἄν περὶ σφῶν αὐτῶν ὅποιοί τινες εἰσιν (439).

PLATO, Apol. 22 B (431). Gorg. 469 C (442). 507 A: καὶ μὴν ὃ γε σώφρων τὰ προσήκοντα πράττει ἄν καὶ περὶ θεοῦ καὶ περὶ ἀνθρώπων (442). Meno, 78 E (see above). Phaedo, 63 B (429).

XEN. Cyr. 3, 3, 70 (430). 8, 1, 33 (430). Mem. 1, 2, 11: συμμάχων ὁ . . . βιάζεσθαι τολμῶν δέοιτ' ἄν οὐκ ὀλίγων (436). 1, 2, 17: ἴσως οὖν εἴποι τις ἄν πρὸς ταῦτα (438). 4, 6, 13 (431).

THUC. 3, 13, 6: οὔτε γὰρ ἀποστήσεται ἄλλος τὰ τε ἡμέτερα προσγενήσεται πάθοιμὲν τ' ἄν δεινότερα ἢ οἱ πρὶν δουλεύοντες (444). 7, 71, 3 (431).

HDT. 2, 11: ἐγὼ μὲν γὰρ ἔλπομαι γε καὶ μυρίων ἐντὸς χωσθῆναι ἄν. 22: κῶς ὦν δῆτα ῥέοι ἄν (sc. ὁ Νεῖλος) ἀπὸ χιόνος (436); 41 (438). 98 (437).

AR. Ach. 797 (445). 801 (445). Eq. 91: οἶνον γὰρ εὖροις ἄν τι πρακτικώτερον (445); Nub. 854-5 (431). Av. 382 (438). Lys. 97-8 (436).

EUR. Ion, 1622: οἱ κακοὶ δ', ὥσπερ πεφύκασ', οὔποτ' ἐὺ πράξειαν ἄν (442).

I. A. 1582 (430). Phoen. 401: ποτὲ μὲν ἐπ' ἡμᾶρ εἶχον, εἴτ' οὐκ εἶχον ἄν (431).

SOPH. Aí. 186: ἦκοι γὰρ ἄν θεία νόσος (442).

AESCHYL. P. V. 758: ἦδοι' ἂν οἶμαι τήνδ' ἰδοῦσα συμφοράν (442). Sept. 375 (442).

PIND. O. 2, 20: λάθα δὲ πότμῳ σὺν εὐδαίμονι γένοιτ' ἂν (438).

HOM. Od. 1, 228-9: νεμεσσῆσαιτό κεν ἀνὴρ | αἴσχα πόλλ' ὀράων.

Il. 22, 253: ἔλοιμί κεν ἢ κεν ἄλοιήν (442).

461. ἂν [κε(ν)] after Negatives:

τὰς . . . τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν ἐξαλείψειεν, ISOC. [1], 1; *Not even eternity itself can obliterate the friendships of men of character.*

DEM. 18, 219: ὁ μὲν γράφων οὐκ ἂν ἐπρέσβευσεν, ὁ δὲ πρεσβεύων οὐκ ἂν ἔγραψεν (431). 225: ἂ μήτε προήδει μηδεὶς μήτ' ἂν φήθη τήμερον ῥηθῆναι (430). 243: εἰ τὸ καὶ τὸ ἐποίησεν ἀνθρωπος, οὐκ ἂν ἀπέθανεν (429). 21, 191 (438).

ISOC. [1], 1 (see above). 15, 260: ἐγὼ δ' οὐδὲν ἂν εἵποιμι τοιοῦτον (444).

ANDOC. 1, 4: ὥς ἄρα ἐγὼ οὐτ' ἂν ὑπομείναιμι οἰχήσομαί τε φεύγων (444).

ANTIPHON, 5, 15: εὖ γὰρ ᾗδεῖς ὅτι οὐδεὶς ἂν ἦν σοι ὅς . . . ἐμοῦ κατεμαρτύρησεν.

PLATO, Gorg. 491 E: οὐδεὶς ὅστις οὐκ ἂν γνοίῃ, ὅτι οὐ τοῦτο λέγω. 492 B: ἢ πῶς οὐκ ἂν ἄθλιοι γεγονότες εἴησαν; 507 A: οὐ γὰρ ἂν σωφρονοὶ τὰ μὴ προσήκοντα πράττων (442). Phaedr. 242 E (442). Phileb. 16 B: οὐδ' ἂν γένοιτο (444).

PHILOLAUS apud STOB. Ecl. 1, 454-6: ἄπειρα δὲ μόνον οὐ κα εἴη (sc. τὰ εἶντα) (442).

XEN. An. 1, 9, 19: εἰ δέ τινα ὀρώῃ . . . προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω προσεδίδου (431). Hell. 1, 7, 7 (430).

THUC. 1, 9, 4 (437). 3, 42, 2: διαφέρει δ' αὐτῷ, εἰ βουλούμενός τι αἰσχρὸν πεῖσαι εὖ μὲν εἰπεῖν οὐκ ἂν ἡγείται περὶ τοῦ μὴ καλοῦ δύνασθαι, εὖ δὲ διαβαλὼν ἐκπληῆσαι ἂν τοὺς τε ἀντεροῦντας καὶ τοὺς ἀκουσομένους. 7, 55, 2 (430).

HDT. 2, 11: οὐκ ἂν χωσθεῖη κόλπος (439). 6, 63 (436). 7, 162 (442). 9, 111 (444).

AR. Ach. 403: οὐ γὰρ ἂν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύραν (442). 1055 (442). Eq. 1276-7 (429). Nub. 119 (442). Lys. 129 (438).

EUR. I. A. 310 (444). I. T. 1007: οὐκ ἂν γενοίμην σοῦ τε καὶ μητρὸς φονεὺς (438). fr. 276 (444).

SOPH. Ph. 103: οὐκ ἂν λάβοις (442). 118: μαθὼν γὰρ οὐκ ἂν ἀρνοίμην τὸ δρᾶν.

AESCHYL. Sept. 397: κόσμον μὲν ἀνδρὸς οὕτιν' ἂν τρέσαιμ' ἐγὼ (442).

PIND. O. 2, 17-9: τῶν δὲ πεπραγμένων . . . ἀποίητον οὐδ' ἂν χρόνος . . . δύναιτο θέμεν ἔργων τέλος (438).

HYMN. HOM. 4, 132: οὐ μὲν γάρ κε κακοὶ τοιόνδε τέκοιεν (439).

HOM. Od. 4, 64: οὐ κε κακοὶ τοιούσδε τέκοιεν (439). 78: τέκνα φίλ', ἣ τοι Ζητὴ βροτῶν οὐκ ἂν τις ἐρίξοι (436). 240: οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω (455). 347-8 (444). 6, 221 (455). 13, 86-7 (439).

Il. 3, 54: οὐκ ἂν τοι χαρίσμη κίθαρις (455). 4, 223: ἐνθ' οὐκ ἂν βρίζοντα

ἴδοις Ἀγαμέμνονα δῖον (439). 5, 85 (439). 11, 387 (455). 16, 638-9: οὐδ' ἂν . . . ἔγνω (430).

462. ἂν [κε(ν)] after *Interrogatives*:

τίς γάρ ἂν γένοιτο ταύτης μανία μείζων; ISAE. I, 20; *Why, what greater madness can there be than this?*

ISAE. I, 20 (see above). 3, 64: τίς ἂν ἄμεινον ἢ ὁ πατήρ βουλεύσαιο (445);

ISOC. 5, 64: καίτοι τίς ἂν προσεδόκησεν ὑπ' ἀνδρὸς οὕτω ταπεινῶς πρᾶξαντος ἀναστραφῆσεσθαι τὰ τῆς Ἑλλάδος πράγματα (430);

LYS. I, 45: τί ἂν οὖν βουλόμενος ἐγὼ τοιοῦτον κίνδυνον ἐκινδύνεον, εἰ μὴ τὸ μέγιστον τῶν ἀδικημάτων ἦν ὑπ' αὐτοῦ ἡδικομένος; 12, 34 (439). [20], 15 (442).

PLATO, Gorg. 491 E: ἐπεὶ πῶς ἂν εὐδαίμων γένοιτο ἄνθρωπος δουλεύων ὀτφοῦν;

XEN. Conv. 3, 6 (306). Cyr. 5, 1, 28 (445). Hell. 2, 3, 31 (445).

HDT. 7, 103: κῶς ἂν δυναίαιο χίλιοι . . . ἢ καὶ πεντακισμύριοι . . . στρατῶ τοσῶδε ἀντιστῆναι;

AR. Ach. 991 (446). Eq. 88 (445). Av. 172: τί ἂν οὖν ποιοῖμεν (436); 173: ποίαν δ' ἂν οἰκίσαιμεν ὄρνιθες πόλιν (438);

EUR. Ion. 543 (436). I. T. 513: ἄρ' ἂν τί μοι φράσεις ὃν ἐγὼ θέλω (445);

SOPH. Ai. 430-1: τίς ἂν ποτ' ᾤεθ' κτέ. (430); Ph. 41-2 (442).

PIND. O. 2, 110: τίς ἂν φράσαι δύναιτο (445);

SAPPHO, 62: τί κε θεῖμεν (438);

HOM. Od. 4, 443: τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθεῖν (438);

Il. 9, 77: τίς ἂν τάδε γηθήσειεν; 10, 303: τίς κέν μοι τούδε ἔργον ὑποσχόμενος τελέσειεν;

463. ἂν [κε(ν)] after a *Participle*:

διαλεχθεὶς ἂν μοι . . . ᾤχετο ἀπῶν, PLATO, Conv. 217 B; *He would have a talk with me and then he was off* (431).

ANTIPHON, 5, 62: γνωσθεὶς ἂν ἀπεστέρει μὲν ἐμὲ τῆς πατρίδος, ἀπεστέρει δὲ αὐτὸν ἱερῶν κτέ.

PLATO, Conv. 217 B (see above).

XEN. Cyr. 4, 5, 6: τοῦ λοιποῦ οὐδὲ βουλόμενος ἂν εἶρες ῥαδίως τὸν νύκτωρ πορευόμενον (430). 8, 1, 33: ἰδὼν ἂν αὐτοὺς ἡγήσω τῷ ὄντι εἰς κάλλος ζῆν (430).

HDT. 7, 38: ὃ δέσποτα, χρησίσας ἂν τι σεῦ βουλοίμην τυχεῖν.

AR. Eq. 1352-3: ὁ τὸν μισθὸν λέγων | τὸν τὰς τριῆρεις (sc. λέγοντα) παραδραμὼν ἂν ᾤχετο.

SOPH. Ant. 94 (55). O. R. 446: συθείς τ' ἂν οὐκ ἂν ἀλγύναις πλέον.

PIND. P. 10, 62: τυχῶν κεν ἀρπαλέαν σχίθαι φροντίδα τὰν παρ ποδός.

HOM. Od. 4, 47: ἰδοῦσά κε θυμὸν ἰάνθης.

464. ἂν [κε(ν)] with any *Leading Modifier*, under which head are included copulative and disjunctive conjunctions.

τὰ μὲν ἄλλα σιωπῶ, πόλλ' ἂν ἔχων εἰπεῖν, DEM. 3, 27; *The rest I pass over in silence, although I could say much.*

DEM. I, 1: ἀντὶ πολλῶν ἂν ὧ ἄνδρες Ἀθηναῖοι χρημάτων ὑμᾶς ἐλέσθαι νομίζω, εἰ κτέ. 2, 1: ἐπὶ πολλῶν μὲν ἂν τις ἰδεῖν ὧ ἄνδρες Ἀθηναῖοι δοκεῖ μοι κτέ. 3, 27 (see above). 18, 153: εἰ μὲν οὖν μὴ μετέγνωσαν εὐθέως οἱ Θηβαῖοι . . ., ὥσπερ χειμάρρους ἂν ἅπαν τοῦτο τὸ πρᾶγμ' εἰς τὴν πόλιν εἰσέπεσε.

ISOC. II, 20: εὐθὺς ἂν ἀπολοίμεθα (442).

LYS. 3, 5: πολὺ ἂν ἔργον εἶη λέγειν (436). 7, 16: εὖ γὰρ ἂν εἰδείην (437).

ANTIPHON, 4 β 3: δικαίως δ' ἂν ἐτεθνήκει (429).

PLATO, Apol. 28 B-C: φαῦλοι γὰρ ἂν . . . εἶεν κτέ. (437). Charm. 161 A-B: οὐκ ἄρα σωφροσύνη ἂν εἶη αἰδώς (436). Gorg. 453 D: καλῶς ἂν σοι ἀπεκέκριτο (429); 481 C: ἀνατετραμμένος ἂν εἶη (between participle and copula, as often) (444). 492 E: οἱ λίθοι γὰρ ἂν οὕτω γε καὶ οἱ νεκροὶ εὐδαιμονέσταιοι εἶεν. Hipparch. 229 B: πάντων ἂν . . . ἤκουσας (430). Phaedo, 76 E: ἄλλως ἂν (440). Politic. 264 C: τάχ' ἂν, as often (440). Theaet. 145 B: εὖ ἂν ἔχοι (436).

XEN. Cyr. I, 4, 28: ὥρα ἂν εἶη (442). 2, 2, 15: ῥᾶον ἂν (442). 7, 2, 25: ἄριστ' ἂν μοι δοκεῖς εἰκάσαι τοῦτο. Hell. 6, 4, 16: ὀλίγους ἂν εἶδες (430).

THUC. I, 38, 4: εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν, τοῖσδ' ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν (436). 2, 35, 2: τάχ' ἂν (438). 6, 2, 4.

HDT. I, 70 (437). I, 196: οἱ δ' ἂν . . . ἐλάβανον (431). 2, 6: οὕτω ἂν (436). 3, 119: ἀδελφεὸς ἂν ἄλλος οὐδενὶ τρόπῳ γένοιτο (442). 9, 71: ἰλλὰ ταῦτα μὲν καὶ φθόνῳ ἂν εἴποιεν (439).

AR. Eq. 413: μάτην γ' ἂν (439). Av. 815: Σπάρτην γὰρ ἂν θέιμην ἐγὼ τῇμῃ πόλει (436); Lys. 81: κἄν, and so often (436). 252: ἄλλως γὰρ ἂν (440). Ran. 1022: πᾶς ἂν τις ἀνὴρ ἡράσθη δάϊος εἶναι (430).

EUR. Andr. 85: πολλὰς ἂν εὖροις μηχανάς (438). 1135: δεινὰς δ' ἂν εἶδες πυρρίχας (430). H. F. 97: ἔτ' ἂν (442).

SOPH. Ph. 20: τάχ' ἂν (442). 290-1: αὐτὸς ἂν τάλας | εἰλυόμεν. 294-5: ταῦτ' ἂν . . . | ἐμηχανώμεν· εἶτα πῦρ ἂν οὐ παρῇν (431).

PIND. O. 13, 103: τότ' ἂν (442). N. 10, 87: ἡμισυ μὲν κε πνέοις γαίας ὑπενερθεν ἑών (442).

SOLON, 36, 1-2: συμμαρτυροῖ ταῦτ' ἂν . . . μήτηρ μεγίστη δαιμόνων Ὀλυμπίῳν (436).

HOM. Od. I, 396: τῶν κέν τις τόδ' ἔχῃσιν (453). 4, 391: καὶ δέ κε τοι εἴπησι (454). 692: ἄλλον κ' . . . ἄλλον κε (453). 753: ἡ γάρ κεν (438). 10, 84: ἔνθα κ(ε) (430). 507: τὴν δέ κε (453). 14, 183-4: ἀλλ' ἦ τοι κείνον μὲν ἐάσομεν, ἢ κεν ἁλώῃ, | ἢ κε φύγῃ καὶ κέν οἱ ὑπέρσχη χεῖρα Κρονίων (454). 19, 598: ἔνθα κε (442).

Il. I, 100: τότε κεν (438). I, 137: ἐγὼ δέ κεν αὐτὸς ἔλωμαι (452), and so elsewhere with ἐγώ. 139: ὁ δέ κεν (432). 205: τάχ' ἂν ποτε θυμὸν ὀλέσῃ (455). 271-2: κείνοισι δ' ἂν οὐ τις | τῶν, οἱ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο (436). 523: ἐμοὶ δέ κε ταῦτα μελήσεται (432). 2, 12: νῦν γάρ κεν (438).

160· καὶ δὲ κεν . . . λίποιεν (444). 3, 138: τῷ δὲ κε νικήσαντι (432). 4, 176: καὶ κέ τις ὧδ' ἐρέει (432). 421: ὅπο κεν ταλασίφρονά περ δέος εἶλεν (430). 9, 57: ἐμὸς δὲ κε καὶ πάς εἴης (442). 417: καὶ δ' ἄν . . . παραμυθησαίμην (442). 701-2: ἢ κεν . . . ἢ κε (453). 11, 433: ἢ κεν (454). 13, 741: ἔνθεν δ' ἄν (442). 18, 308: ἢ κε . . . ἢ κε (453). 22, 253: ἔλοιμί κεν ἢ κεν ἄλοίην (442). 505: νῦν δ' ἄν (455). 24, 654-5: αὐτίκ' ἄν . . . | καὶ κεν (454).

465. ἄν [κε(ν)] with Verbs of Saying and Thinking:

τί χρή τοὺς τοιοῦτους προσδοκᾶν ἄν ποιεῖν (= ἐποιοῦν ἄν), εἰ μηδεὶς ἐπὶν . . . κίνδυνος; DEM. 21, 9.

LYCURG. 74: καίτοι οἷεσθε ἄν, εἰ . . . πάντες ἔφυγον, τούτων ἄν τι γενέσθαι τῶν καλῶν ἔργων.

DEM. 21, 9 (see above).

PLATO, Phaedo, 101 E: σὺ δ', εἴπερ εἰ τῶν φιλοσόφων, οἶμαι ἄν ὡς ἐγὼ λέγω ποιοῖς. Theaet. 164 B: συμβαίνει ἄρα, οὐ τις ἐπιστήμων ἐγένετο, ἔτι μεμνημένον αὐτὸν μὴ ἐπίστασθαι . . . , ὃ τέλος ἔφραμεν ἄν εἶναι εἰ γίγνοιτο. Tim. 26 B: ἐγὼ γάρ, ἃ μὲν χθὲς ἤκουσα, οὐκ ἄν οἶδ' εἰ δυναίμην ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν.

XEN. An. 1, 3, 6: σὺν ὑμῖν μὲν ἄν οἶμαι εἶναι τίμιος. 2, 1, 12: ὅπλα μὲν οὖν ἔχοντες οἰόμεθα ἄν καὶ τῇ ἀρετῇ χρῆσθαι. 2, 5, 16: ἅμα ἄν μοι δοκεῖς καὶ σαυτῷ κακόνους εἶναι. Cyr. 5, 4, 12: εἰ . . . ἐπαιδοποιησάμην, οὐκ οἶδ' ἄν εἰ ἐκτησάμην παῖδα τοιοῦτον περὶ ἐμέ. (The hyperbaton of the ἄν is due to the attraction of the verb οἶδ(α).)

THUC. 2, 70, 4: ἐνόμιζον γὰρ ἄν κρατῆσαι τῆς πόλεως. 3, 42, 2: εὖ μὲν εἰπεῖν οὐκ ἄν ἡγεῖται περὶ τοῦ μὴ καλοῦ δύνασθαι (461). 7, 40, 2: ὡς τῆς γε ἡμέρας ταύτης οὐκέτι οἰόμενοι ἄν ναυμαχεῖν.

AR. Eq. 407-8: τὸν Ἰουλίου τ' ἄν οἶομαι, γέροντα πυροπίπην, | ἥσθέντ' ἱππαιωνίσαι καὶ Βακχέβακχον ᾄσαι.

EUR. Alc. 48: λαβὼν ἴθ'· οὐ γὰρ οἶδ' ἄν εἰ πείσαιμί σε. Med. 941: οὐκ οἶδ' ἄν εἰ πείσαιμι, πειράσθαι δὲ χρή.

466. Rare position of ἄν in Relative Subjunctive Sentences:

ὅσα ξῶα ξύμπαντα πράσιμ' ἄν ἐκάστοις ἦ, τριχῇ διαιρείσθω, PLATO, Legg. 848 A.

ANTIPHON, 5, 38: καθ' ὧν μνηνύη ἄν τις, but this is changed by editors to καθ' ὧν ἄν etc.

PLATO, Legg. 739 C: ὅπου τὸ πάλαι λεγόμενον ἄν γίγνηται. 848 A (see above). 850 A: ὅσῳ πλέον ἄν ᾖ. 955 D: ὅποτέρᾳ τὸ δημόσιον ἄν χρῆσθαι βούληται.

AR. Ran. 258-60: ἀλλὰ μὴν κεκραξόμεσθ' α' | ὁπόσον ἡ φάρυγξ ἄν ἡμῶν | χανδάνῃ.

For examples of the normal position of ἄν in Temporal, Conditional,

Concessive, and Relative Sentences, see *Temporal, Conditional, Concessive, and Relative Sentences*.

467. REPETITION OF *ἄν* AND *κε(ν)*.—*ἄν* is not unfrequently repeated in the same clause, sometimes in order to resume a distant *ἄν*, sometimes for rhetorical emphasis, especially with the negative or equivalent interrogative. *κε(ν)* is also repeated, though rarely, and both *ἄν* and *κε(ν)* are occasionally found in the same clause.

ποῖαν τιν' οὖν ἥδιστ' ἄν οἰκοῖτ' ἄν πόλιν; AR. AV. 127; *What manner of city, then, should you like best to live in* (436)?

LYCURG. 57: ἐν τοῖς τότε καίροις καὶ κατ' ἐργασίαν ἐκπλεῖν, ἥνικα οὐδ' ἄν εἰς προσκτήσασθαι οὐδὲν ἄν ἐζήτησεν.

ISOC. 5, 71: τίς δ' οὐκ ἄν τῶν καὶ μετρίως λογιζομένων ταύτας ἄν σοι παραινέσειε μάλιστα προαιρεῖσθαι τῶν πράξεων:

LYS. [20], 15: πῶς ἄν οὖν οὐκ ἄν δεινὰ πάσχοιμεν (442);

PLATO, Apol. 17 D: ὥσπερ οὖν ἄν, εἰ τῷ ὄντι ξένος ἐτύγχανον ὦν, ξυνεγινώσκετε δῆπον ἄν μοι. 31 A: ὑμεῖς δ' ἴσως τάχ' ἄν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐχειρόμενοι, ὀρούσαντες ἄν με, πειθόμενοι Ἀνύτῳ, ῥαδίως ἄν ἀποκτείναιτε.

XEN. Conv. 6, 2 (442). Cyr. 2, 3, 6: γινώσκω . . . ὅτι ἐξ ὧν ἄν ἐγὼ τῷ ἐμῷ σώματι ποιήσω, οὐ κριθεῖην οὔτε ἄν πρῶτος οὔτε ἄν δεύτερος, οἶμαι δ' οὐδ' ἄν χιλιοστός, ἴσως δ' οὐδ' ἄν μυριοστός. 5, 2, 23. Mem. 1, 4, 14.

THUC. 1, 36, 3: βραχυτάτῳ δ' ἄν κεφαλαίῳ, τοῖς τε ξύμπτῳσι καὶ καθ' ἕκαστον, τῷ δ' ἄν μὴ προέσθαι ἡμᾶς μάθοιτε. 76, 4: ἄλλους γ' ἄν οὖν οἴομεθα τὰ ἡμέτερα λαβόντας δεῖξαι ἄν μάλιστα εἴ τι μετριάζομεν. 4, 18, 4: καὶ ἐλάχιστ' ἄν . . . ἐν τῷ εὐτυχεῖν ἄν μάλιστα καταλύνοντο. 4, 114, 4. 5, 105, 2. 6, 10, 4. 11, 2.

HDT. 3, 35: δέσποτα, οὐδ' ἄν αὐτὸν ἔγωγε δοκέω τὸν θεὸν οὕτω ἄν καλῶς βαλεῖν. 7, 139: ὀρέοντες ἄν . . . ὁμολογίῃ ἄν ἐχρήσαντο πρὸς Ξέρξεα.

AR. Ach. 214-7: οὐκ ἄν . . . ὧδε φάυλως ἄν . . . ἐξέφυγεν οὐδ' ἄν ἐλαφρῶς ἄν ἀπεπλίξατο. Nub. 118. 840. Av. 127 (see above). Lys. 252-3 (440).

EUR. Alc. 72: πόλλ' ἄν σὺ λέξας οὐδὲν ἄν πλέον λάβοις. Andr. 934-5: οὐκ ἄν ἔν γ' ἐμοῖς δόμοις | βλέπουσ' ἄν αὐγὰς τῆμ' ἐκαρποῦτ' ἄν λέχη. Heracl. 721: φθάνοις δ' ἄν οὐκ ἄν τοῖσδε σὺν κρύπτων δέμας. Ion, 625-6.

SOPH. O. R. 446 (463). fr. 673: πῶς ἄν οὐκ ἄν ἐν δίκῃ θάνοιμ' ἄν;

PIND. N. 9, 34-5: Χρομίῳ κεν ὑπασπίζων . . . | ἔκρινας ἄν κίνδυνον ὀξείας αὐτᾶς.

HOM. Od. 4, 732-4: εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα, | τῷ κε μάλ' ἢ κεν ἔμεινε καὶ ἐσσυμένος περ ὁδοῖο, | ἢ κέ με τεθνηκυῖαν ἐνὶ μεγάροισιν ἔλειπεν. 5, 361: ὄφρ' ἄν μὲν κεν. 6, 259: ὄφρ' ἄν μὲν κ(ε). 9, 334: τοὺς ἄν κε.

Il. 11, 187: ὄφρ' ἄν μὲν κεν. 202 (iḏ.). 13, 127-8: ἄς οὐτ' ἄν κεν Ἀρης ὀνόσαιτο μετελθὼν | οὔτε κ' Ἀθηναίῃ λαοσσόος. 24, 437: σοὶ δ' ἄν ἐγὼ πομπὴς καὶ κε κλυτὸν Ἄργος ἰκοίμην.

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